ENCHIRIDION MISCELLANEUM.

Spare Houres Improv'd
in
MEDITATIONS

Divine { Contemplative / Practical
Moral { Ethical / Oeconomical / Political

From the Pietie & Learning
of

{ F^r: Quarles & A^r: Warwick } Gent:

By it They being dead, yet Speak (Heb. 11. 4.)

The 12 Impression.

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ENCHIRIDION.

Cent. I.

CHAP. I.

PIety and Policy are like *Martha*, and *Mary*, Sisters: *Martha* fail's, if *Mary* help not: and *Mary* suffers, if *Martha* be idle: Happy is that Kingdom where *Martha* complains of *Mary*; but most happy where *Mary* complies with *Martha*: Where Piety and Policy go hand in hand, there Warr shall be just; and Peace honourable.

CHAP. II.

LEt not civil discords in a forreign Kingdom encourage thee to make invasion. They that are factious among themselvs, are jealous of one another, and more strongly prepar'd to encounter with a common Enemy: Those whom civill commotions set at variance, forreign Hostility reconciles. Men rather affect the possession of an inconvenient

Good, than the possibility of an uncertain Better.

CHAP. III.

IF thou hast made a Conquest with thy Sword, think not to maintain it with thy Scepter: Neither conceive, that new favours can cancell old Injuries: No Conquerer sits secure upon his new-got Throne, so long as they subsist in power, that were dispoyl'd of their possessions by his Conquest.

CHAP. IV.

LEt no price nor promise of Honour bribe thee to take part with the Enemy of thy naturall Prince: Assure thy self who ever wins, thou art lost: If thy Prince prevail, thou art proclaimed a Rebell, and branded for death: If the Enemy prosper, thou shalt be reckoned but as a meritorious Traytor, and not secure of thy self: He that loves the Treason hates the Traytor.

CHAP. V.

IF thy strength of parts hath rais'd thee to eminent place in the Common-

wealth, take heed thou sit sure: If not, thy fall will be the greater: As Worth is fit matter for Glory; so Glory is a fair mark for Envy. By how much the more thy Advancement was thought the Reward of Desert; by so much thy fall will administer matter for disdain: It is the ill fortune of a strong brain, if not to be dignifi'd as meritorious, to be depress as dangerous.

CHAP. VI.

IT is the duty of a Statesman, especially in a free State, to hold the Common-wealth to her first frame of Government, from which the more it swerves, the more it declines: which being declin'd is not commonly reduced without that extremity, the danger whereof rather ruines than rectifies. Fundamentall Alterations bring inevitable perils.

CHAP. VII.

THere be three sorts of Government; Monarchicall, Aristocraticall, Democraticall; and they are apt to fall three severall ways into ruine: The first, by Tyranny; the second, by Ambition;

the last, by Tumults. A Common-wealth grounded upon any of these is not of long continuance; but wisely mingled, each guard the other, and make that Government exact.

CHAP. VIII.

LEt not the proceedings of a Captain, though never so commendable, be confin'd to all Times: As these alter, so must they: If these vary, and not they, ruine is at hand; He left fails in his design, that meets Time in its own way: And he that observes not the Alterations of the Times, shall seldom be victorious but by chance: but he that can alter his course according to the Alterations of the Times shall never be a Conquerour: He is a wise Commander, and onely He, that can discover the change of Times, and changes his Proceedings according to the Times.

CHAP. IX.

IF thou desir'st to make warr with a Prince, with whom thou hast formerly ratified a league; assail some Ally of his, rather than himself: If he resent it, and come,

come, or send in ayd, thou hast a fair Gale to thy desires: If not, his infidelity in not assisting his Ally, will be discoverd: Hereby thou shalt gain thy self advantage, and facilitate thy designs.

CHAP. X.

BEfore thou undertake a War, let thine Eye number thy forces, and let thy judgement weigh them: if thou hast a rich Enemy, no matter how poor thy Souldiers be, if courageous and faithfull: Trust not too much the power of thy Treasure, for it will deceive thee, being more apt to expose thee for a Prey then to defend thee: Gold is not able to find good Souldiers; but good Souldiers are able to find out Gold.

CHAP. IX.

IT the Territories of thy Equall Enemy are situated far South from thee, the advantage is thine, whether he make offensive, or defensive war; If North, the advantage is his: Cold is less tolerable then heat: This is a friend to Nature; that, an Enemy.

CHAP. XII.

IT is not onely uncivill, but dangerous for Souldiers, by reproachful words, to throw disgrace upon the Enemy. Base Terms are Bellows to a flaking Fury, and Goads to quicken up revenge in a fleeing Foe: He that objects Cowardize against a failing enemy, adds spirit to him, to disprove the aspersion, at his owne cost: It is therefore the part of a wise Souldier to refrain it; or of a wise Commander, to punish it.

CHAP. XIII.

IT is better for two weak Kingdoms rather to compound an injury (though to some loss) than seek for satisfaction by the sword; lest while they two weaken themselvs by mutual blows, a third decide the Controversie to both their Ruines. When the Frog and the Mouse could not take up the quarrell, the Kite was Umpire.

CHAP. XIV.

LEt that Common-wealth which desires to flourish, be very strict, both in

in her punishments, and Rewards; according to the merits of the Subject, and offence of the Delinquent: Let the Service of the Deserver be rewarded, lest thou discourage worth; and let the Crime of the offender be punish'd, lest thou encourage Vice: the neglect of the one weakens a Common-wealth; the omission of both ruines it.

CHAP. XV.

IT is wisdom for him that sits at the Helm of a setled State, to demean himself toward his subjects at all times, so, that upon any evill accident, they may be ready to serve his occasion: He that is onely gracious at the approach of a danger, will be in danger, when he expects deliverance.

CHAP. XVI.

IN all designs, which require not sudden Execution, take mature deliberation, and weigh the convenients, with the inconvenients, and then resolve; after which, neither delay the execution, nor bewray thy intention. He that discovers himself, till he hath made him-

ſelf Maſter of his deſires, lay's himſelf open to his own Ruine, and makes himſelf priſoner to his own tongue.

CHAP. XVII.

LIberality in a Prince is no Vertue, when maintained at the Subjects unwilling Coſt. It is leſs reproach, by miſerableneſs, to preſerve the popular love, then by liberality to deſerve the private thanks.

CHAP. XVIII.

IT is the excellent property of a good and wiſe Prince, to uſe War as he doth Phyſick, carefully, unwillingly, and ſeaſonably; either to prevent approaching dangers, or to correct a preſent miſchief, or to recover a former loſs. He that declines Phyſick till he be accoſted with the danger, or weakned with the diſeaſe, is bold too long, and wiſe too late. That Peace is too preciſe, that limits the juſtneſs of a War to a ſword drawn, or a Blow given.

CHAP.

CHAP. XIX.

LEt a Prince that would beware of Conspiracies, be rather jealous of such whom his extraordinary Favours have advanced, then of those whom his pleasure hath discontented: These want means to execute their pleasures; but they have means at pleasure to execute their desires: Ambition to rule is more vehement, than Malice to Revenge.

CHAP. XX.

BEfore thou undertake a War, cast an impartiall Eye upon the Cause: If it be just, prepare thy Army; and let them all know, they fight for God and thee: It adds fire to the spirit of a Souldier, to be assured, that he shall either prosper in a fair War; or perish in a just Cause.

CHAP. XXI.

IF thou desir'st to know the power of a State, observe in what correspondence it lives with her neighbouring State: If She make Alliance with the Contribution of Money, it is an evident

ſign of weakneſs: If with her valour, or repute of forces, it manifeſts a native ſtrength: It is an infallible ſign of power, to ſell friendſhip; and of weakneſs to buy it: That which is bought with Gold, will hardly be maintained with Steel.

CHAP. XXII.

IN the Calms of Peace it is moſt requiſite for a Prince, to prepare againſt the ſtorms of Warr, both Theorically, in reading Heroick Hiſtories; and practically, in maintaining Martiall diſcipline: Above all things, let him avoid Idleneſs, as the Bane of Honour; which in Peace, indiſpoſes the Body; and in Warr, effœminates the Soul: He that would be in War victorious, muſt be in Peace laborious.

CHAP. XXIII.

IF thy two neighbouring Princes fall out, ſhew thy ſelf, either a true Friend, or a fair Enemy: It is indiſcretion, to adhere to him whom thou haſt leaſt cauſe to fear, if he vanquiſh: *Neutrality* is dangerous, whereby thou becom-

becomest a necessary Prey to the Conquerour.

CHAP. XXIV.

IT is a great argument of a Princes wisdom, not onely to chuse, but also to prefer wise Councellors: And such are they, that seek less their own advantages, than his; whom wise Princes ought to reward, lest they become their own Carvers: and so, of good Servants, turn bad Masters.

CHAP. XXV.

IT much conduces to the dishonour of a King, and the ilfare of his Kingdom, to multiply Nobility, in an overproportion to the Common people: Cheap Honour darkens Majesty; and a numerous Nobility brings a State to necessity.

CHAP. XXVI.

IT is very dangerous, to try experiments in a State, unless extream necessity be urgent, or popular utility be palpable: It is better for a State to connive a while, at an inconvenience,

too ſuddenly to ruſh upon a Reformation.

CHAP. XXVII.

IF a valiant Prince be ſucceeded by a weak Succeſſour, he may, for a while, maintain a happy State, by the remaining vertue of his glorious Predeceſſour: But if his life be long; or dying he be ſucceeded by one leſs valiant then the firſt, the Kingdom is in danger to fall to ruine. That Prince is a true Father to his Countrey, that leaves it the rich inheritance of a brave Son. When *Alexander* ſucceeded *Philip*, the world was too little for the Conquerour.

CHAP. XXVIII.

IT is very dangerous for a Prince, or Republick, to make continuall practice of cruell exaction: For where the Subject ſtands in ſenſe, or expectation of evill, he is apt to provide for his ſafety, either from the evill he feels, or from the danger he fears; and growing bold in Conſpiracy, makes Faction, which Faction is the Mother of Ruine.

CHAP.

CHAP. xxix.

BE carefull to consider the good or ill disposition of the people towards thee upon ordinary occasions: if it be good, labour to continue it; if evill, provide against it: As there is nothing more terrible then a dissolute Multitude without a Head; so there is nothing more easie to be reduc'd; (if thou canst endure the first shock of their fury;) which if a little appeas'd, every one begins to doubt him self, and think of home, and secure themselvs, either by flight, or Agreement.

CHAP. xxx.

THat Prince who stands in fear more of his own people, than strangers, ought to build Fortresses in his Land: But he that is more afraid of Strangers than his own People, shall build them more secure in the Affections of his Subjects.

CHAP. xxxi.

CArry a watchfull Eye upon dangers before they come to ripeness,

and

and when they are ripe, let loose a speedy hand: He that expects them too long, or moves them too soon, gives advantage to the evill: Commit their beginnings to *Argus* his hundred Eyes, and their ends to *Briareus* his hundred Hands, and thou art safe.

CHAP. XXXII.

OF all the difficulties in a State, the Temper of a true Government most felicifies and perpetuates it: Too sudden Alterations distemper it. Had Nero turned his Kingdom as he did his Harp, his Harmony had been more honourable, and his Reign more prosperous.

CHAP. XXXIII.

IF a Prince, fearing to be assaild by a foreign Enemy, hath a well-arm'd people, well addrest for War, let him stay at home, and expect him there: But if his subjects be unarm'd, or his Kingdom unacquainted with the stroke of War, let him meet the enemy in his Quarters. The farther he keeps the Warr from his own Home, the less danger. The Seat of War is always miserable.

CHAP.

CHAP. XXXIV.

IT is a necessary wisdom for a Prince to grow in strength, as he encreases in Dominions: it is no less vertue to keep, than to get: Conquests not having power answerable to their greatness, invite new Conquerors to the ruine of the old.

CHAP. XXXV.

IT is great prudence in a Statesman, to discover an inconvenience in the birth; which, so discovered, is easie to be suppresst: But if it ripen into a Custom, the sudden remedy thereof is often worse than the disease: in such a Case, it is better to temporize little, than to struggle too much. He that opposes a full-ag'd inconvenience too suddenly, strengthens it.

CHAP. XXXVI.

IF thou hast conquered a Land, whose Language differs not from thine, change not their Laws and Taxes, and the two Kingdoms will in a short time incorporate, and make one body.

But

But if the Laws and Language differ, it is difficult to maintain thy Conquest; which that thou maist the easier do, observe three things: First, to live there in person, (or rather send Colonies:) Secondly, to assist the weak inhabitants, and weaken the mighty: Thirdly, to admit no powerfull Forreigner to reside there: Remember *Lewis* the thirteenth of *France*; How suddenly he took *Milain*, and how soon he lost it.

CHAP. XXXVII.

IT is a gracious wisdom in a Prince, in civill Commotions, rather to use *Julleps*, then *Phlebotomy*; and better to breath the distemper by a wise delay, then to correct it with too rash an Onset: it is more honorable, by a slow preparation to declare himself a gracious Father, than by a hasty Warr to appear a furious Enemy.

CHAP. XXXVIII.

IT is wisdom for a Prince in fair weather to provide for Tempests: He that so much relies upon his peoples faith, to neglect his own preparation, discovers

more

more Confidence than wisdom: He that ventures to fall from above, with hopes to be catch't below, may be dead ere he come to ground.

CHAP. XXXIX.

HE that would reform an ancient State in a free City buy's convenience with a great danger: To work this Reformation with the less mischief, let such a one keep the shadows of their ancient Customs, though in substance they be new: Let him take heed when he alters the natures of things, they bear at lest the ancient names. The Common people, that are naturally impatient of innovations, will be satisfied with that which seems to be, as well as that which is.

CHAP. XL.

UPon any difference between forreign States, it is neither safe nor honorable for a Prince, either to buy his Peace, or to take it up at interest: He that hath not a Sword to command it, shall either want it, or want Honour with it.

CHAP.

CHAP. XLI.

IT is very requisite for a Prince, not onely to weigh his designs in the flower, but likewise in the fruit: He is an unthrift of his honour that enterprizes a design, the failing wherein may bring him more Disgrace, than the success can gain him Honour.

CHAP. XLII.

IT is much conducible to the happiness of a Prince, and the security of his State, to gain the hearts of his Subjects: They that love for fear, will seldom fear for love: it is a wise Government which gains such a Tie upon the Subject, that he either cannot hurt, or will not: But that Government is best and most sure, when the Subject joy's in his obedience.

CHAP. XLIII.

LEt every Souldier arm his mind with hopes, and put on courage: Whatsoever disaster falls, let not his heart sink. The Passage of providence lyes through many crooked ways; A despairing

pairing heart is the true Prophet of approaching evil: his actions may weave the webs of fortune, but not break them.

CHAP. XLIV.

IT is the part of a wise Magistrate to vindicate a man of power or State-imployment from the malicious scandals of the giddy-headed multitude, and to punish it with great severity: Scandall breeds Hatred, Hatred begets Division; Division makes Faction, and Faction brings Ruine.

CHAP. XLV.

THe strongest Castles a Prince can build, to secure him from Domestick commotions, or forraign Invasions, is in the hearts of his Subjects; And the means to gain that strength is, in all his actions to appear for the publick good, studious to contrive, and resolute to perform.

CHAP.

CHAP. XLVI.

A Kingdom is a great building, whose two main supporters are the Government of the State, and the Government of the Church: It is the part of a wise Master to keep those Pillars in their first posture, irremovable: If either fail, it is wisdom rather to repair it, than remove it: He that pul's down the old, to set up a new, may draw the roof upon his head, and ruine the foundation.

CHAP. XLVII.

IF is necessary wisdom in a Prince to encourage in his Kingdom, *Manufacture*, *Merchandize*, *Arts*, and *Arms*. In *Manufacture* lie the vitall spirits of the body politique: In *Merchandize*, the spirits naturall: In *Arts* and *Arms*, the Animall: If either of these languish, the Body droops; As these flourish, the Body flourishes.

CHAP. XLVIII.

TRue Religion is a setler in a State, rather then a Stickler; While she

she confirms an establisht Government, she moves in her own Sphere. But when she endeavours to alter the old, or to erect a new; she works out of her own Vineyard: When she keeps the Keys, she sends showers of Milk: But when she draws the Sword, she sayls in Seas of Bloud? Labour therefore to settle Religion in the Church; and Religion shall settle Peace in thy Land.

CHAP. XIX.

IF thou entertain any forraign Souldiers into thine Army, let them bear thy Colours, and be at thy Pay, lest they interest their own Prince: Auxiliary Souldiers are the most dangerous: A forreign Prince needs no greater invitation to seiz upon thy City, then when he is required to defend it.

CHAP. XX.

BE cautious in undertaking a design upon the report of those that are banished their Countrey, lest thou come off with shame or loss, or both. Their end expects advantages from thy Actions, whose miseries lay hold of all opportunities, and seek to be redrest by thy Ruine.

CHAP.

CHAP. LI.

IF thou endeavoureſt to make a Republique in a Nation where the Gentry abounds, thou ſhalt hardly proſper in that deſign: And if thou wouldeſt erect a Principality in a Land, where there is much equality of people, thou ſhalt not eaſily effect it. The way to bring the firſt to paſs, is to weaken the Gentry: The means to effect the laſt, is to advance and ſtrengthen ambitious, and turbulent ſpirits, ſo that being placed in the midſt of them, their forces may maintain thy power: and thy favour may preſerve their Ambition: Otherwiſe there ſhall be neither proportion nor continuance.

CHAP. LII.

IT is more excellent for a Prince to have a provident Eye for the preventing future miſchiefs, than to have a potent Arm for the ſuppreſſing preſent evils: Miſchiefs in a State are like Hectique Feavers in a body: In the beginning hard to be known, but eaſie to be cured; but, let it alone a while,

while, it becomes more easie to be known, but more hard to be cured.

CHAP. LIII.

IF a Kingdom be apt to Rebellion, it is wisdom to preserve the Nobility and Commons at variance: Where one of them is discontented, the danger is not great: The Commons are slow of motion, if not quickned with the Nobility; the Nobility is weak of power, if not strengthened by the Commons: Then is danger, when the Commonalty troubles the water, and the Nobility steps in.

CHAP. LIV.

IT is very requisite for a Prince to have an Eye that the Clergy be elected and come in, either by collation from him, or particular Patrons, and not by the People; and that their power hold dependance upon home, and not forreign Authority: It is dangerous in a Kingdom, where the *Cesiari* receive not their power from the Regall Sword.

CHAP.

IT is a perillous weakneſs in a State, to be ſlow of reſolution in the time of Warr: To be irreſolute in determination is both the ſign, and the ruine of a weak State: ſuch affairs attend not Time: Let the wiſe Statesman therefore abhor delay, and reſolve rather what to do, than adviſe what to ſay: Slow deliberations are ſymptoms, either of a faint courage, or weak Forces, or falſe Hearts.

CHAP. LV.

IF a Conquerour hath ſubdued a Countrey, or a City abounding with pleaſures, let him be very circumſpect to keep himſelf and his Souldiers temperate. Pleaſures bring effœminacy; and effœminacy fore-runs ruine: ſuch conqueſts, without blood or ſweat, ſufficiently do revenge themſelvs upon their intemperate Conquerours.

CHAP. LVI.

IT is an infallible ſign of approaching ruine in a Republick, when Religion is neglected, and her eſtabliſh't ceremonies interrupted: let therefore that

that Prince that would be potent, be pious; and that he may punish looseness the better, let him be religious: the joy of *Jerusalem* depends upon the peace of *Sion.*

CHAP. LVIII.

LEt that Prince that desires full sovereignty, temper the greatness of too potent a Nobility: a great and potent Nobility quickens the people, but presses their fortunes: it adds Majesty to a *Monarch,* but diminishes his power.

CHAP. LIX.

IT is dangerous for a Prince to use ambitious *Natures*, but upon necessity, either for his Warrs, or to be instruments for the demolishing insolent greatness: and that they may be the less dangerous, let him chuse them rather out of mean births then noble; and out of harsh natures, rather then plausible. And always be sure to ballance them with those that are as proud as they.

CHAP. LX.

LEt Princes be very circumspect in the choyce of their Councellours; chusing neither by the greatness of the beard, nor by the smoothness of the face: let him be wise, but not crafty: active, without private ends: courageous, without malice: religious, without faction: secret without fraud: one better read in his business, than his Nature: and a riddle only to be read above.

CHAP. LXI.

IN a mixt *Monarchy*, if the *Hierarchy* grow too absolute, is is wisdom in a Prince, rather to depress it then suppress it: all alterations in a fundamental Government bring apparent dangers; but too sudden alteration threatens inevitable ruine: when *Aaron* made a molten Calf, *Moses* altered not the Government, but reproved the Governour.

CHAP.

CHAP. LXII.

BEfore thou build a Fortreſs, conſider to what end: if for reſiſtance againſt the Enemy, it is uſeleſs; a valiant Army is a living Fortreſs: if for ſuppreſſing the ſubject, it is hurtfull: it breeds Jealouſies, and Jealouſies beget hatred: if thou haſt a ſtrong Army to maintain it, it adds nothing to thy ſtrength: if thy Army be weak it conduces much to thy danger: the ſureſt Fortreſs is the hands of thy Souldiers, and the ſafeſt Citadel is the hearts of thy ſubjects.

CHAP. LXIII.

IT is a Princely Alchymie, out of a neceſſary Warr to extract an honourable Peace, and more beſeeming the Majeſty of a Prince to thirſt after Peace, than conqueſt: bleſſedneſs is promis'd to the Peace-maker; not to the conquerour: it is a happy State, whoſe Prince hath a peaceful Hand, and a Martial Heart, able both to uſe Peace, and to manage Warr.

CHAP. LXIV.

IT is a dishonourable thing for a Prince to run in debt for State-service; but to pay it in the pardon of a Criminall Offence, is most dangerous. To cancell the faults of subjects, with their deserts, is not onely the symptom of a disordered Common-wealth, but also of her Ruine.

CHAP. LXV.

LEt not a Commander be too forward to undertake a Warr, without the person of his Prince: it is a thankless employment, where mischief attends upon the best success; and where (if a *Conqueror*) he shall be in danger, either through his own Ambition, or his Princes suspition.

CHAP. LXVI.

IT is great oversight in a Prince, for any respects, either Actively, or Passively to make a forreign Kingdom strong: he that gives means to another to become powerfull, weakens himself, and enables him to take

take the advantage of his own weakneſs.

CHAP. LXVII.

WHen the humours of the people are ſtirr'd by diſcontents, or popular grief, it is wiſdom in a Prince to give them moderate liberty to evaporate: he that turn's the humour back too haſtily makes the wound bleed inwardly, and fils the body with malignity.

CHAP. LXVIII.

IF having levyed an Army, thou findeſt thy ſelf too weak, either through the want of men or money; the longer thou delay'ſt to fight, the greater thy Inconvenience grow's: if once thy Army falls aſunder, thou certainly looſeſt by thy delay: where hazarding thy fortunes betimes, thou haſt the advantage of thy men, and may'ſt by fortune win the day: it is leſs diſhohour to be overcome by force than by flight.

CHAP. LXIX.

IT is the part of a wise Commander in Warrs, eether Offensive or Defensive, to work a necessity of Fighting into the breasts of his Souldiers: Necessity of action takes away the fear of the Act, and makes bold Resolution the favorite of Fortune.

CHAP. LXX.

CLemency and mildness is most proper for a Principality, but reservedness and severity for a Republique; but moderation in both: Excess in the one breads contempt: in the other, Hatred; when to sharpen the first, and when to sweeten the last, let Time and Occasion direct thy judgment.

CHAP. LXXI.

IT is very requisite for a Prince that desires the continuance of Peace, in time of Peace to encourage, and respect his Commanders: When brave Spirits find neglect to be the effect of quiet times, they devise all means to remove the Cause, and by suggesting in-

inducements to new Warrs, disturb and unsettle the old Peace; buying private honour with publique danger.

CHAP. LXXII.

BE not covetous for priority in advising thy Prince to a doubtful Attempt, which concern's his State; if it prosper; the Glory must be his; if it fail, the dishonour will be thine: When the Spirit of a Prince is stopped in the discharge, it will recoyl and wound the first Adviser.

CHAP. LXXIII.

IF being the Commander of an army, thou espiest a gross and manifest errour in thine Enemy, look wel to thy self, for treachery is not farr off: He whom desire of victory binds too much, is apt to stumble at his own Ruin.

CHAP. LXXIV.

IT is the heigh of a provident Commander not onely to keep his own designs indiscoverable to his Enemy; but likewise to be studious to discover his: He that can best do the one, and neareſt

gues at the other, is the next step to a conqueror. But he that fail's in both, must either aſcribe his Overthrow to his own Folly, or his victory to the Hand of Fortune.

CHAP. LXXV.

IF thou be ambitious of Honour, and yet fearfull of the Canker of Honour, Envy; ſo behave thy ſelf, that Opinion may be ſatisfied in this, that thou ſeekeſt Merit, and not Fame; and that thou attributeſt thy Preferment rather to Providence, than thy own Vertue: Honour is a due debt to the deſerver; and who ever envyed the paymẽt of a debt? a juſt advancement is a providentiall act of Providence.

CHAP. LXXVI.

IT behoves a Prince to bee very circumſpect before he make a League; which, being made, and then broke, is the forfeiture of his Honour: He that obtain's a Kingdom with the rupture of his faith, hath gain'd the Glory of a Conqueſt, but loſt the honour of a Conquerour.

CHAP. LXXVII.

LEt States that aim at greatneſs, beware leſt new Gentry multiply too faſt, or grow too glorious; Where there is too great a diſproportion betwixt the Gentry and the common Subject, the one grow's inſolent; the other ſlaviſh When the body of the Gentry grow's too glorious for a Corſlet, there the heads of the vulgar wax too heavy for the Helmet.

CHAP. LXXVII.

UPon the beleaguering of a city, let the Commander endeavour to take from the Defendants, all ſcruples which may invite them to a neceſſity of defence: Whom the fear of ſlavery neceſſitates to fight, the boldneſs of their reſolution will diſavantage the aſſaylants, and difficilitate their deſign: Senſe of neceſſity juſtifies the Warr; and they are hopefull in their arms, who have no other hope but in their arms.

CHAP. LXXIX.

IT is good for States & Princes (if thy use ambitious men for their advantage) so to order things, that they be still progressive, rather than retrograde: When ambitious men find an open passage, they are rather busie than dangerous; and if well watcht in their proceedings, they will catch themselvs in their own snare, and prepare a way for their own destruction.

CHAP. LXXX.

OF all Recreationis, Hunting is most proper to a Commander; by the frequency whereof he may be instructed in that necessary knowledge of situation, with pleasure; which, by earnest experience, would be dearly purchas'd. The Chase is a fair Resemblance of a hopefull Warr, proposing to the Pursuer a flying Enemy.

CHAP. LXXXI.

EXpect the army of thy Enemy on plain and easie ground, and still avoyd mountainous and rocky places,

and

and straight passages, to the utmost of thy power: it is not safe to pitch any where thy forces cannot be brought together: He never deserv'd the name of good Gamster, that hazards his whole Rest, upon less than the strength of his whole Game.

CHAP. LXXXII.

IT matters not much whether in government, thou tread'st, the steps of severe *Hannibal*, or gentle *Scipio*, so thy actions be honourable, and thy life vertuous: Both in the one, and the other, is both defect and danger, if not corrected, and supported by the fair Repute of some extraordinary Endowments: No matter, whether black or white, so the Steed be good.

CHAP. LXXXIII.

IT is the safest way in a Martiall expedition, to commit the main charge to one: Companions in command beget confusion in the Camp: When two able Commanders are joyned in equall Commission, each is apt to think his own way best, and by mutuall thwarting each

other, both give opportunity to the Enemy.

CHAP. LXXXIV.

IT is a high point of Providence in a Prince to observe popular Sects in their first Rise, and with a severe hand, to nipp them in the Budd: But being once full ag'd, it is wisdom not to oppose them with too strong a hand; lest in suppressing one, there arise two: a soft Current is soon stopped; but a strong stream resisted, breaks into many, or overwhelm's all

CHAP. LXXXV.

IT makes very much to thy advantage to observe strictly the National vertues, and vices and humours of forein Kingdoms, whereby the times past shall read usefull Lectures to the times present: He that would see what shall be, let him consider what hath been.

CHAP. LXXXVI.

IF, like *Manlius*, thou commandest stout and great things, be like *Manlius* stout to execute great commands:

it

it is a great blemish in Sovereignty when the Will rores, and the Power whispers: if thou canst not execute as freely as thou commandst, command no more than what thou maist also freely execute.

CHAP. LXXXII.

IF one Prince desire to obtain any thing of another, let him (if occasion will bear it) give him no time to advise: Let him endeavour to make him see a necessity of sudden resolution, and the danger either of Deniall, or Delay; Hee that gives time to resolve, gives leasure to deny, and warning to prepare.

CHAP. LXXXVIII.

LEt not thine army at the first encounter be too prodigall in her strength for a dead lift: When the enemy hath abated the fury of his first heat, let him then feel thou hast reserved thy forces for the last blow; So shall the honour he hath gained by his valour encrease the glory of thy victory: Fore-games when they prove are speediest, but after-games, if wisely play'd, are surest.

CHAP. LXXXIX.

IT is very requisite for a Prince to keep the Church always in proportion to the State. If the Government of the one be *Monarchicall*, and the other *Democraticall*, they will agree, like Metall joyned with clay, but for a while. Durable is that State, where *Aaron* commands the people, and where *Moses* commands *Aaron*: But most happy in the continuance, where God commands both.

CHAP. XC.

LEt not the Covetousnes of a Captain purloyn to his own use, or any way bereave his souldiers of any profit due unto their service, either in their means or spoyls: Such injuries (being quickn'd by their dayly necessities) are never forgot. What Souldiers earn with the hazard of their lives, (if not enjoy'd) prophesies an overthrow in the next Battell.

CHAP. XCI.

IF a Prince expect vertuous Subjects, let his Subjects have a vertuous prin-

ce;

ce; So shall he the better punish the vices of his degenerate Subjects; So shall they trulier prize vertue, and follow it, being exemplified in their Prince.

CHAP. XCII.

IT is the property of a wise Commander, to cast an eye rather upon Actions, than upon persons; and rather to reward the merits of men than to read the Letters of Ladies: He that for favour, or reward, prefer's a worthless Souldier, betray's a Kingdom, to advance a Traytor.

CHAP. CXIII.

WHere Order and Fury are well acquainted, the Warr prospers, and Souldiers end no less men then they begun: Order is quickened by Fury, and Fury is regulated by Order: But where Order is wanting, Fury runs her own way, and being an unthrift of its own strength, failing in the first assault, cravens; and such beginning more than men, end less than women.

CHAP.

CHAP. XCIV.

IT is the quality of a wise Commander, to make his Souldiers confident of his wisdom, and their own strength: if any danger be, to conceal it; if manifest, to lessen it: Let him possess his army with the justness of the Warr, and with a certainty of the victory. A good cause makes a stout heart, and a strong arm. They that fear an overthrow, are half conquered.

CHAP. XCV.

IT is requisite in a Generall to mingle love with the severity of his Discipline: they that cannot be induced to fear for love, will never be inforced to love for feare: Love opens the heart, Fear shuts it: That encourages, This compell's: And victory meets encouragement, but flees Compulsion.

CHAP. XCVI.

IT is the part of a well advised State never to entrust a weighty service, unto whom a noted injury or dishonour hath been done; He cannever be zealous

lous in performance of Service, the height of whose expectation can rather recover a lost name, than gain a fresh honour.

CHAP. XCVII.

THree ways there be to begin a Repute, and gain dignities in a Common-wealth: The first by the vertue of glorious Parents, which, till thou degenerate too much, may raise thee upon the wings of Opinion: The second is by associating with those, whose actions are known to be eminent: The third, by acting some exploit, either publique or private, which in thy hand hath proved honourable. The two first may miss, being founded on Opinion: the last seldom fail'es, being grounded upon Evidence.

CHAP. XCVIII.

IF thou art cal'd to the Dignity of a Commander, dignify thy place by thy Commands: and that thou maist be the more perfect in commanding others, practice upon thy self: Remember, thou art a servant to the publick weal, and therefore forget all private respects, either of kin or friend

friend: Remember thou art a Champion for a Kingdom; forget therefore all private affections either of Love or Hate: He that would do his Countrey right, must not be too sensible of a perſonall wrong.

CHAP. xcix.

IT is the part of a wise Commander to read Books, not so much as Men; nor men so much as Nations: He that can discern the inclinations, conditions, and passions of a Kingdom, gain's his Prince a great advantage both in Peace and Warr.

CHAP. c.

AND you most High and Mighty Princes of this lower World, who at this intricate and vatious game of Warr, vie Kingdoms, and win Crowns; and by the death of your renowned Subjects, gain the lives of your bold-hearted Enemies; Know there is a *Quo Warranto*, Whereto you are to give account of your Eye-Glorious actions, according to the righteous rules of Sacred Justice; How warrantable it is to rend imperiall

imperiall Crowns from off the Soveraign heads of their too weak poſſeſſours; or to ſnatch Scepters from out the conquer'd hand of heaven-anointed Majeſty, and by your vaſt ambitions ſtill to enlarge your large Dominions, with Kingdoms raviſht from their naturall Princes, judge you. O let your brave deſigns, and well-weighed actions, be as juſt as ye are glorious; and conſider, that all your Warrs, whoſe ends are not to defend your own Poſſeſſions, or to recover your diſpoſſeſſions, are but Princely injuries, which none but heaven can right. But where neceſſity ſtrikes up her hard Alarms, or wrong'd Religion beats her zealous Marches, Go on, and let both Swords and Stratagems proclaim a victory, whoſe nois'd renown may fill the world with your eternall Glory.

The End of the firſt Century.

Enchi-

ENCHIRIDION.

The Second Book.

Cent. 2.

CHAP. I.

A Promiſe is a child of the underſtanding and the underſtanding begets it, the will brings it forth: he that performs it, delivers the mother: he that breaks it, murthers the child. If he be begotten in the abſence of the underſtanding, it is a Baſtard; but the child muſt be kept. If thou miſtruſt thy underſtanding, promiſe not; if thou haſt promiſed, break it not; it is better to maintain a Baſtard then to murther a child.

CHAP. II.

CHarity is a naked child, giving honey to a Bee without wings: naked, becauſe excuſeleſs and ſimple; a child, be-

because tender and growing: giving honey, because honey is pleasant and comfortable: to a Bee, because a Bee is laborious and deserving; without wings, because helpless, and wanting. If thou denyest to such, thou killest a Bee; If thou giv'st to other than such, thou preserv'st a Drone.

CHAP. III.

BEfore thy undertaking of any design, weigh the glory of thy action with the danger of the attempt: if the glory ontweigh the danger, it is cowardize to neglect it: if the danger exceed the glory, it is rashness to attempt it: if the Balances stand poiz'd; let thy own Genius cast them.

CHAP. IV.

WOuldest thou know the lawfulness of the action which thou desirest to undertake? let thy devotion recommend it to divine blessing: if it be lawfull, thou shalt perceive thy heart encouraged by thy prayer: if unlawfull, thou shalt find thy prayer discourag'd by thy heart. That action is not warrantable,

table, which either blushes to begg a blessing, or having succeeded, dare not present thanksgiving.

CHAP. V.

IF evill men speak good, or good men evill of thy conversation, examin all thy actions, and suspect thy self. But if evill men speak evill of thee, hold it as thy honour, and by way of thankfulness, love them, but upon condition that they continue to hate thee.

CHAP. VI.

IF thou hope to please all, thy hopes are vain; if thou fear to displease some, thy fears are idle. The way to please thy self is not to displease the best, and the way to displease the best, is to please the most: if thou canst fashion thy self to please all, thou shalt displease him that is *All in All*.

CHAP. VII.

IF thou neglectest thy love to thy neighbour, in vain thou professest thy love to God: for by thy love to God, the love to thy neighbour is begotten,

and

and by the love to thy neighbour, thy love to God is nourisht.

CHAP. VIII.

THy ignorance in unrevealed Mysteries, is the mother of a saving Faith; and thy understanding in revealed Truths, is the mother of a sacred Knowledge: understand not therefore that thou maist believe, but beleeve that thou maist understand: understanding is the wages of a lively Faith, and Faith is the reward of an humble ignorance.

CHAP. IX.

PRide is the ape of charity, in shew not much unlike; but somwhat fuller of action. In seeking the one, take heed thou light not upon the other: they are two Paralells; never but asunder: charity feeds the poor, so does pride: charity builds an Hospitall, so does pride: in this thy differ: charity gives her glory to God; pride takes her glory from man.

CHAP.

CHAP. X.

HAst thou lost thy money, and dost thou mourn? another lost it before thou hadst it; be not troubled: perchance if thou hadst not lost it, now it had lost thee for ever: think therefore what thou rather hast escaped then lost: perhaps thou hadst not been so much thy own, had not thy money beene so little thine.

CHAP. XI.

FLatter not thy self in thy faith to God, if thou wantst charity for thy neighbour; and think not thou hast charity for thy neighbour, if thou wantest faith to God; where they are not both together, they are both wanting; they are both dead, if once divided.

CHAP. XII.

BE not too slow in the breaking of a sinfull custom: a quick couragious resolution is better then a graduall deliberation: in such a combate, he is the bravest souldier that lay's about him without fear or wit. Wit pleads; fear disheartens; he that would kill *Hydra*, had better

better strike off one neck then five heads: fell the Tree, and the Branches are soon cut off.

CHAP. XII.

BE carefull rather of what thou do'st, then of what thou hast: for what thou hast is none of thine, and will leave thee at thy death, or thou the pleasure of it, in thy sickness. But what thou do'st, is thine, and will follow thee to thy grave, and plead for thee or against thee at thy Resurrection.

CHAP. XIV.

IF thou enjoyest not the God of love, thou canst not obtain the love of God, neither untill then canst thou enjoy a desire to love God, nor relish the love of God: thy love to God is nothing but a faint reflection of Gods love to thee: till he please to love thee, thy love can never please him.

CHAP. XV.

LEt not thy fancy be guided by thine eye; nor let thy will be governed by thy fancy: thine eye may be deceived

ceived in her object; and thy fancy may be deluded in her subject: let thy understanding moderate between thine eye, and thy fancy; and let thy judgement arbitrate between thy fancy and thy will; so shal thy fancy apprehend what is true: so shall thy will elect what is good.

CHAP. XVI.

ENdeavour to subdue as well thy irascible, as thy concupiscible affections: to endure injuries with a brave mind, is one half of the conquest; and to abstaine from pleasing evils with a courageous spirit is the other: the summ of all humanity, and height of morall perfection, is *Bear* and *Forbear*.

CHAP. XVII.

IF thou desire not to be too poor, desire not to be too rich: He is rich, not that possesses much, but he that covets no more: and he is poor, not that enioy's little, but he that wants too much: the contented mind wants nothing which it hath not: the covetous mind wants not onely what it hath not, but likewise what it hath.

CHAP.

CHAP. XVIII.

THe outward ſenſes are the common Cinque-ports where every ſubject lands towards the underſtanding: The ear hear's a confuſed noiſe, and preſents it to the common ſenſe. The common ſenſe diſtinguiſhes the ſeverall ſounds, and convey's it to the fancy: the fancy wildly deſcants on it: the underſtanding (whoſe object is truth) apprehending it to be Muſick, commends it to the judgement: The judgement ſeverally and joyntly examines it, and recommends it to the will: the will (whoſe object is good) approves it, or diſlikes it; and the memory records it, And ſo in the other ſenſes according to their ſubjects. Obſerve this *progreſſ*, and thou ſhalt eaſily find where the defect of every action lies,

CHAP. XIX.

THe way to ſubject all things to thy ſelf, is to ſubject thy ſelf to Reaſon. thou ſhalt govern many, if Reaſon govern thee: wouldſt thou be crowned the Monarch of a little world? Command thy ſelf.

CHAP. XX.

THough thou giveſt all thou haſt for charity ſake, and yet retaineſt a ſecret deſire of keeping it for thy own ſake, thou rather leaveſt it then forſakeſt it: He that hath relinquiſht all things, and not himſelf, hath forſaken nothing; he that ſets not his heart on what he poſſeſſes, forſaketht all things, though he keep his poſſeſſions.

CHAP. XXI.

SEarch into thy ſelf before thou accept the ceremony of honour: if thou art a Palace, honour (like the Sun beams) will make thee more glorious: if thou art a Dunghill, the Sun may ſhine upon thee, but not ſweeten thee. Thy Prince may give thee hononr, but not make thee honourable.

CHAP. XXII.

EVery man is a King in his own Kingdom. If Reaſon command, and paſſion obey, his government ſpeaks a good King: if thine inordinate affection rules, it ſhews a proud Rebell; which, if

if thou destroy not, will depose thee: there is no mean between the death of a Rebell, and the life of a Prince.

CHAP. XXIII.

A Vouw, promise, and a resolution, have all one object, onely differ in respect of the persons to whom they are made; the first, is between God and man. The second, between man and man; the third, between man and his own soul; they all bind, if the object be lawfull, to necessity of performance: if unlawfull, to the necessity of sin: they all take thee prisoner: if the object be lawfull, thy performance hath redeem'd thee; if unlawfull, blood and tears must ransom thee.

CHAP. XXIV.

IF thou hast any business of Consequence in agitation, let thy Care be reasonable, and seasonable: continuall standing bent weakens the Bow: too hasty drawing breaks it. Put off thy cares with thy colaths: so shall thy Rest strengthen thy labour; and so shal thy labour sweeten thy Rest.

CHAP. XXV.

WHen thy inordinate affections do flame towards transitoty happiness, quench them thus: think with thy self; if my Prince should give me what honour he hath to bestow, or bestow on me what wealth he hath to give, it could not stay with me, because it is transitory; nor I with it, because I am mortall: then revise thy affections, and weigh them with their object, and thou wilt either confess thy folly, or make a wiser choice.

CHAP. XXVI.

WIth three sorts of men enter no serious friendship: the ingratefull man; the Multiloquious man; the Coward: the first cannot prize thy favours; the second cannot keep thy Counsell; the third dare not vindicate thy Honour.

CHAP. XXVII.

IF thou desire the time should not pass too fast, use not too much pastime: thy life in Jollity blazes like a Tapour in the wind: the blast of honour wasts

wasts it, the heat of pleasure melts it; if thou labour in a painfull calling, thou shalt be less sensible of the flux of Time, and sweetlier satisfied at the time of Death.

CHAP. XXVIII.

GOd is *Alpha* and *Omega*, in the great world; endeavour to make him so in the little world; make him thy evening Epilogue, and thy morning Prologue; practice to make him thy last thought at night when thou sleepest; and thy first, thought in the morning when thou awakest; so shall thy fancy be sanctified in the night, and thy understanding rectified in the day; so shall thy rest be peacefull, thy labours prosperous, thy life pious, and thy death glorious.

CHAP. XXIX.

BE very circumspect in the choise of thy company. In the society of thine equals thou shalt enjoy more pleasure; in the society of thy superiours thou shalt find more profit: to be the best in the company, is the way to grow worse: the best means to grow better, is to be the worst there.

CHAP. XXX.

THink of God (especially in thy devotion) in the abstract, rather then the concrete: if thou conceive him good, thy finite thoughts are ready to terminate that good in a conceiv'd subject; if thou think him great, thy bounded conceit is apt to cast him into a comprehensible figure: conceive him therefore, diffused goodness without quality, and represent him an incomprehensible greatness without quantity.

CHAP. XXXI.

IF thou and true Religion be not as yet met, or met, unknown; by these marks thou shalt discover it. First, it is a Religion that takes no pleasure in the expence of blood. Secondly, it is a Religion whose Tenents cross not the book of Truth. Thirdly, it is a Religion, that take most from the creature, and gives most to the creator: if such a one thou meet with, assure thy self it is the right, and therefore profess it in thy Life, and protect it to thy Death.

CHAP. XXXII.

LEt anothers passion be a lecture to thy reason, and let the Shipwrack of his understanding be a Seamark to thy passion: so shalt thou gain strength out of his weakness; safty out of his danger; and raise thy self a building out of his ruines.

CHAP. XXXIII.

IN the height of thy prosperity expect adversity, but fear it not; if it come not, thou art the more sweetly possest of the happiness thou hast, and the more strongly confirmed; if it come, thou art the more gently dispossest of the happiness thou hadst, and the more firmly prepared.

CHAP. XXXIV.

TO tremble at the sight of thy sin, makes thy faith the less apt to tremble: the Devils beleeve, and tremble, because they tremble at what they beleeve; their belief brings trembling: thy trembling brings belief.

CHAP. XXXV.

AUthology is the way to Theology: untill thou seest thy self empty, thou wilt not desire to be fil'd: he can never truly relish the sweetness of Gods mercy, that never tasted the bitterness of his owne Misery.

CHAP. XXXVI.

IS any outward affliction fallen upon thee, by a temporary loss? advise with thy self, whether it be recoverable, or not: if it be, use all such lawfull and speedy means (the violence and unseasonableness whereof may not disadvantage thee in the pursuit) to recover it; if not recoverable, endure with patience what thou canst not recure with pains: he that carnally afflicts his soul for the loss of a transitory good, casts away the kernell, because he hath lost the shell.

CHAP. XXXVII.

NAturall anger glances into the breasts of wisemen, but rests in the bosom of fools: in them, it is infirmity; in

in these, a sin: there is a naturall anger; and there is a spirituall anger; the common object of that, is the person; of this, his vice: he that is always angry with his sin, shall seldom sin in his anger.

CHAP. XXXVIII.

IF any hard affliction hath surprized thee, cast one eye upon the hand that sent it; and the other, upon the sin that brought it: if thou thankfully receive the message, he that sent it will discharge the messenger.

CHAP. XXXIX.

ALl passions are good or bad, according to their objects: where the object is absolutely good, there the greatest passion is too little: where absolutely evill, there the lest passion is too much: where indifferent, there a little is enough.

CHAP. XL.

WHen thou dost evil that good may come thereby, the evill is surely thine: if good should happen to ensue

upon the evill which thou haſt done; the good proceeds from God; if therefore thou do evill, thereby to occaſionate a good, thou laiſt a bad foundation for a good building; and ſerveſt the Devill that God may ſerve thee: where the end of evill is good in the intention, there the end of that good is evill in the extention.

CHAP. XLI.

BE as farr from deſiring the popular love, as fearfull to deſerve the popular hate: ruine dwels in both: the one will hug thee to death; the other wil cruſh thee to deſtruction: to eſcape the firſt, be not ambitious; to avoid the ſecond, be not ſeditious.

CHAP. XLII.

WHen thou ſeeſt miſery in thy brothers face, let him ſee mercy in thine eye; the more the oyl of mercy is powr'd on him by thy pity, the more the oyl in thy Cruſe ſhall be encreaſed by thy Piety.

CHAP.

CHAP. XLIII.

READ not books alone, but men, and amongst them chiefly thy self: if thou find any thing questionable there, use the Commentary of a severe friend, rather then the gloss of a sweet-lipt flatterer: there is more profit in a distastfull truth, then deceitfull sweetness.

CHAP. XLIV.

IF the opinion of thy worth invite any to the desire of thy acquaintance, yeeld him a respect sutable to his quality: too great a reservation will expose thee to the sentence of Pride; too easie access will condemn thee to the censure of Folly: things too hardly endeavour'd, discourage the seeker: too easily obtain'd, disparage the thing sought for: too easily got, is lowly priz'd; and quickly lost,

CHAP. XLV.

WHen conveniency of time hath ripen'd your acquaintance, be cautious what thou say'st, and courteous in

what thou do'ſt: obſerve his inclination: if thou find him weight, make him thine own, and lodg him in a faithfull boſom: be not raſhly exceptious, nor rudely familiar: the one will breed contention; the other contempt.

CHAP. XLVI.

WHen Paſſion is grounded upon Fancie, it is commonly but of ſhort continuance: Where the foundation is unſtable, there the building is not laſting, He that will be angry for any Cauſe, will be angry for no Cauſe; and when the underſtanding perceives the cauſe vain, then the judgement proclaims the the effect voyd.

CHAP. XLVII.

IF thou deſire to purchaſe Honour with thy wealth; conſider firſt how that wealth became thine: if thy labour got it, let thy wiſdom keep it: if Oppreſſion found it, let Repentance reſtore it: if thy parent left it, let thy vertues deſerve it: Solet thy vertues deſerve it: So ſhall thy honour be ſafer, better, and cheaper.

CHAP.

CHAP. XLVIII.

SIn is a *Basilisk* whose eyes ar full of Venom, if the eye of thy soul see her first, it reflects her own poyson and kills her: if she see thy soul, unseen, or seen too late, with her poyson, she kills thee: Since therefore thou canst not escape thy Sin, let not thy Sin escape thy observation.

CHAP. XLIX.

IF thou expect'st to rise by the means of Him, whom thy Fathers greatness rais'd from his service to Court preferment, thou wilt be deceiv'd: For the more in esteem thou art, the more sensible is He of what he was, whose former servitude will be Chronicled by thy advancement, and glory obscured by thy greatness: However he will conceive it a dead service, which may be interpreted by thee, as a merited Reward, rather than a meritorius benefit.

CHAP. L.

TRust not to the promise of a common swearer, for he that dare sin aga-

a gainſt his God, for neither profit nor pleaſure, will treſpaſs againſt thee for his own advantage. He that dare break the precepts of his Father, will eaſily be perſwaded to violate the promiſe unto his Brother.

CHAP. LI.

LEt the greateſt part of the news thou heareſt be the leſt part of what thou beleeveſt, leſt the greateſt part of what thou beleeveſt be the leſt part of what is true. Where lies are eaſily admitted, the Father of lies will not eaſily be excluded.

CHAP. LII.

DEliberate long, before thou conſecrate a Friend; and when thy impartiall judgement concludes him worthy of thy boſom, receive him joy fully, and entertain him wiſely: impart thy ſecrets boldly, and mingle thy thoughts with his: He is thy very ſelf; and uſe him ſo: if thou firmly think him Faithfull, thou mak'ſt him ſo.

CHAP.

CHAP. LIII.

AS there is no worldly gain, without some loss; so there is no worldly loss without some gain. If thou hast lost thy wealth, thou hast lost some trouble with it: if thou art degraded from thy Honour thou art likewise freed from the stroke of envie; if sickness hath blurr'd thy beauty, it hath deliver'd thee from pride; See the allowance against the loss, and thou shalt find no loss great; He loses little or nothing, that reserves himself.

CHAP. LIV.

IF thou desire to take the best advantage of thy self (especially in matters where the Fancy is most imploy'd) keep temperate diet, use moderate exercise, observe seasonable, and set hours for Rest; Let the end of thy first sleep raise thee from thy Repose: Then hath thy Body the best temper; Then hath thy Soul the lest incumberance: Then no noise shall disturb thy Ear; No object shall divert thine Eye: Then, if, thy sprightly Fancie transport thee not be-

yond

yond the common pitch, and shew thee not the *Magazin* of high invention, return thee to thy wanton Bed, and there conclude thy self more fit to wear thy Mistresses Favour, then *Apollos* Bayes.

CHAP. LV.

IF thou art rich, strive to command thy money, lest she command thee: if thou know how to use her, she is thy Servant: if not, thou art her Slave.

CHAP. LVI.

BRing thy daughter a husband of her own Religion, and of no hereditary disease; Let his wisdom outweigh his wealth: Let his parentage excell his person, and let his years exceed hers: Let thy prayers recommend the rest to providence: if he prove, thou hast found a Son: if not, thou hast lost a Daughter.

CHAP. LVII.

SO use Prosperity, that Adversity may not abuse thee: if in the one, Security admits no fears; in the other, Despair will afford no hopes: He that in Prosperity

rity can foretell a danger, can in adversity foresee deliverance.

CHAP. LVIII.

IF thy faith have no doubts, thou hast just cause to doubt thy faith; and if thy doubts have no hope, thou hast just reason to fear despair; Wherefore thy doubts shal exercise thy faith, keep thy hopes firm to qualifie thy doubts; So shall thy Faith be secured from doubts: So shall thy doubts be preserved from despaire.

CHAP. LIX.

IF thou desire to be truly valiant, fear to do any injury: He that fears not to do evill, is always afraid to suffer evill: He that never fears is desperate: And he that fears always, is a Coward: He is the true valiant man, that dares nothing but what he may, and fears nothing but what he ought.

CHAP. LX.

ANger may repast with thee for an hour, but not repose for a night: The continuance of Anger is Hatred, the

the continuance of Hatred turns Malice. That anger is not warrantable, which hath seen two Suns.

CHAP. LXI.

IF thou ſtandeſt guilty of oppreſſion, or wrongfully poſſeſt of anothers Right; ſee, thou make Reſtitution before thou giveſt an Alms: if otherwiſe, what art thou but a Thief, and makeſt God thy Receiver?

CHAP. LXII.

WHen thou pray'ſt for ſpirituall Graces, let thy prayer be abſolute; When, for temporall Bleſſings, adda Clauſe of Gods pleaſure: in both, with Faith and Humiliation: So ſhalt thou undoubtedly receive what thou deſireſt, or more, or better; Never prayer rightly made, was made unheard, or heard, ungranted.

CHAP. LXIII.

HEe that gives all, though but little, gives much; becauſe God looks not to the quantity of the Gift, but to the quality of the Giver; He that

that desires to give more then he can, hath equall'd his Gift to his desire, and hath given more then he hath.

CHAP. LXIV.

BEe not too greedy in desiring Riches, nor too eager in seeking them: nor too covetous in keeping them; nor too passionate in losing them: the first will possess thy soul of discontent; The second will dispossess thy body of Rest; The third will possess thy wealth of thee; The last will dispossess thee of thy self: He that is too violent in the concupiscible, will be as violent in the irascible.

CHAP. LXV.

BE not too rash in the breaking of an inconvenient custom: As it was gotten, so leave it by degrees. Danger attends upon too sudden Alterations: He that pulls down a bad building by the great, may be ruin'd by the fall: But he that takes it down Brick, by Brick, may live to build a better.

CHAP.

CHAP. LXVI.

IF thou desire that inestimable Grace of saving Faith, detest that insatiable vice of damnable Covetousness: it is impossible, one heart (though never so double) should lodge both: Faith possesses thee of what thou hast not; Covetousness dispossesses thee of what thou hast: Thou canst not serve God, unless Mammon serve thee.

CHAP. XLVII.

BEware of him that is slow to Anger: Anger when it is long in coming, is the stronger when it comes, and the longer kept. Abused patience turns to fury: When Fancy is the ground of passion, that understanding which composes the Fancy qualifies the passion; But when judgement is the ground the Memory is the Recorder.

CHAP. LXVIII.

HE that professes himself thy open enemy, arms thee against the evill he means thee, but he that dissembles himself thy secret Friend, strikes be-

ond Caution, and wounds above Cure: From the first, thou maist deliver thy self: From the last, good Lord deliver thee.

CHAP. LXIX.

IF thou hast wrong'd thy brother in thought, reconcile thee to him in thought; if thou hast offended him in words, let thy reconciliation be in words: if thou hast trespassed against him in deeds, by deeds be reconciled to him: That Reconciliation is most kindly which is most in kind.

CHAP. LXX.

NOt to give to the poor is to take from him: Not to feed the hungry, if thou hast it, is the utmost of thy power to kill him: That therefore thou maist avoid both Sacriledg and Murther, Be Charitable.

CHAP. LXXI.

SO often as thou remembrest thy sins without Grief, so often thou repeatest those sins by thy not grieving: He that will not mourn for the Evill which he hath

hath done, gives earnest for the Evill he means to do: Nothing can asswage that fire which Sin hath made, but onely that Water which Repentance hath drawn.

CHAP. LXXII.

LOok well before thou leap into the chair of Honour: The higher thou climbest the lower thou fallest, unlesh Vertue preserve thee: if Gold or Favour advance thee, thy Honour is pinn'd upon the wheel of Fortune: When the wheele shall turn, thy Honour falls, and thou remain'st an everlasting Monument of thy own ambitious folly.

CHAP. LXXIII

WE are born with our temptations: Nature somtimes presses us to evill, somtimes provokes us unto good, therefore thou givest her more then her due, thou nourishest an enemy; if less then is sufficient, thou destroyest a friend: Moderation will prevent both.

CHAP.

CHAP. LXXIV.

IF thou scorn not to serve Luxury in thy Youth, Chastity will scorn thy service in thy Age; andt hat the Will of thy green years thought no Vice in the acting, the necessity of thy gray hairs makes no Vertue, in the forbearing: Where there is no Conflict, there can be no Conquest; where there is no Conquest, there is no Crown.

CHAP. LXXV.

THou didst nothing towards thy own Creation, for thou wert created for thy Creators glory; Thou must do somthing towards thy own Redemption, for thou wert redeemed for thy own good: He that made thee without thee, will not save thee without thee.

CHAP. LXXVI.

WHen thy tongue and heart agree not in confession, that confession is not agreeable to Gods pleasure: He that confesses with his tongue, and wants confession in his heart, is either a vain

man, on an Hypocrite: He that hath confession in his heart, and wants it in his tongue, is either a proud man, or a timerous.

CHAP. LXXVII.

GOld, is *Cæsars* Treasure, Man is Gods: Thy Gold hath *Cæsars* image, and thou hast Gods; Give therefore those things unto *Cæsar* which are *Cæsars*; and unto *God*, which are *Gods*.

CHAP. LXXVIII.

IN the Commission of evill, fear no man so much as thy own self: Another is but one witness against thee: Thou art a thousand: Another thou maist avoid, but thy self thou canst not; Wickedness is its own punishment.

CHAP. LXXIX.

IN thy Apparell avoyd Singularity, Profuseness, and Gaudiness; Be not too early in the fashion; nor too late: Decency is the half-way between Affectation and Neglect: The Body is the shell of the Soul; Apparell is the Husk of that Shell; The Husk often tels you what the Kernell is.

CHAP.

CHHP. LXXX.

LEt thy recreation be manly, moderate, seasonable, lawfull; if thy life be Sedentary, more tending to the exercise of thy Body; if active, more to the refreshing of thy mind: The use of Recreation is to strengthen thy Labour, and sweeten thy Rest.

CHAP. LXXXI.

BEe not censorious, for thou know'st not whom thou judgest; it is a more dextrous errour to speak well of an evill man, then ill of a good man. And safer for thy judgement to be misled by simple Charity, then uncharitable Wisdome: He may tax others with priviledge, that hath not in himself, what others may tax.

CHAP. LXXXII.

TAke heed of that Honour, which thy wealth hath purchased thee, for it is neither lasting, nor thine own. What money creates, money preserves: if thy wealth decays, thy Honur dies; it is but a slippery happiness which For-

tunes can give, and Frowns can take; and not worth the owning which a nights Fire can melt, or a rough Sea can drown.

CHAP. LXXXIII.

IF thou canst desire any thing not to be repented of, thou art in a fair way to Happiness; if thou hast attain'd it, thou art at thy ways end; He is not happy who hath all that he desires, but that desires nothing but what is good; if thou canst not do what thou need'st not repent, yet endeavour to repent what thy necessity hath done.

CHAP. LXXXIV.

SPend a hundred years in Earths best pleasures; and after that, a hundred more; to which being spent, add a thousand; and to that, ten thousand more; the last shall as surely end, as the first are ended, and all shall be swallowed with Eternity: He that is born to day, is not sure to live a day; He that hath lived the longest, is but as he that was born yesterday: The Happiness of the one is, That he hath liv'd;

liv'd; the happineſs of the other is, That he may live; and the lot of both is, That they muſt die: it is no happineſs to live long, nor unhappineſs to die ſoon: Happy is he that hath liv'd long enough, to die well.

CHAP. LXXXV.

BE carefull to whom thou giveſt, and how: He that gives to him that deſerves not, loſes his gift, and betrays the giver. He that conferrs his gift upon a worthy receiver, makes many debtors, and by giving, receives. He that gives for his own ends, makes his gift a bribe, and the receiver a priſoner: He that gives often, teaches requittance to the receiver, and diſcovers a crafty confidence in the giver.

CHAP. LXXXVI.

HAth any wronged thee? Be bravely reveng'd: Sleight it, and the work's begun; Forgive it, and 't is finiſht: He is below himſelf that is not above an injury.

CHAP. LXXXVII.

LEt not thy passion miscall thy Child, least thou propheſie his fortunes: Let not thy tongue curse him, last thy curse return from whence it came: Curses sent in the room of blessings are driven back with a double vengeance.

CHAP. LXXXVIII.

IN all the Ceremonies of the Church which remain indifferent, do according to the constitution of that Church where thou art: The God of Order and Unity, who created both the Soul and the Body, expects Vnity in the one, and Order in both.

CHAP. LXXXIX.

LEt thy religious Fast be a voluntary abstinence, not so much from Flesh, as Fleshly thoughts: God is pleased with that Fast which gives to another, what thou denyest to thy self; and when the afflicting of thy own Body, is the repairing of thy Brothers. He fasts truly that abstains sadly, griev's really, gives cheerfully, and forgives charitably.

CHAP.

CHAP. xc.

IN the hearing of Mysteries keep thy tongue quiet: five words cost *Zacharias* forty weeks silence: In such heights, convert thy Questions into Wonders; and let this suffice thee, The Reason of the Deed, is the power of the Doer.

CHAP. xci.

DEride not him whom the looser world cals Puritan, lest thou offend a little one: if he be an Hypocrite, God, that knows him, will reward him; if zealous, that God that loves him, will revenge him: if he be good, he is good to Gods Glory: if evill, let him be evill at his own charges: *He* that judges, shall be judged.

CHAP. xcii.

SO long as thou art ignorant, be not asham'd to learn: He that is so fondly modest, not to acknowledge his own defects of knowledge, shall in time, be so fondly impudent to justifie his own ignorance: ignorance is the greatest of

of all infirmities; and, justified, the chiefest of all Follies.

CHAP. XCIII.

IF thou be a Servant, deal just by thy Master, as thou desirest thy Servant should deal with thee: Where thou art commanded, be obedient: where not commanded, be provident: Let diligence be thy Credit; Let faithfulness be thy crown: Let thy Masters credit be thy care, and let his welfare be thy content: Let thine Eye be single, and thy heart humble: Be Sober, that thou maist be circumspect: He that in Sobriety is not his own man, being drunk, whose is he? Be neither contentious, nor Lascivious: The one shew's a turbulent Heart; The other an idle Brain. A good Servant is a great Master

CHAP. CXIV.

LEt the Foundation of thy Affection be Vertue, then make the Building as rich, and as glorious as thou canst: if the Foundation be Beauty, or Wealth, and the building Vertue the Founda-

Foundation is too weak for the Building; and it will fall: Happy is he, the Pallace of whose affection is founded upon Vertue, wal'd with Riches, glaz'd with Beauty, and Roof'd with Honour.

CHAP. XCV.

IF thy mother be a widow, give her double honour, who now acts the part of a double Parent. Remember her nine moneths burthen, and her tenth moneths travell: forget not her indulgence, when thou didst hang upon her tender breast. Call to mind her prayers for thee before thou cam'st into the world; and her cares for thee when thou wert come into the world. Remember her secret Groans, her affectionate tears, her broken slumbers, her dayly fears, her nightly frights. Relieve her wants; cover her imperfections; comfort her age: and the widows husband will be the Orphans Father.

CHAP. XCVI.

AS thou desirest the love of God & man, beware of Pride: it is tumor in

thy mind that breaks and poysons all thy actions; it is a worm in thy treasure which eats and ruines thy estate: it loves no man; is beloved of no man; it disparages vertue in another by detraction; it disrewards goodness in it self, by vain glory: the friend of the flatterer, the mother of envy, the nurse of fury, the baud of luxury, the sin of devils, and the devill in mankind: it hates superiours, it scorns inferiours, it owns no equals: in short, till thou hate it, God hates thee.

CHAP. XCVII.

SO behave thy self among thy children; that they may love and honour thy presence: be not too fond, least they fear thee not: be not too bitter, least they fear thee too much; too much familiarity will embolden them; too little countenance will discourage them: so carry thy self, that thy may rather fear thy displeasure, than thy correction; when thou reprov'st them, do it in season; when thou correct'st them, do it not in passion: as a wise child makes a

happy

happy father, so a wise father makes a happy child.

CHAP. XCVIII.

WHen thy hand hath done a good act, ask thy heart if it be well done: the matter of a good action is the deed done; the form of a good action is the manner of the doing: in the first, another hath the comfort, and thou the glory; in the other, thou hast the comfort, and God the glory: that deed is ill done wherein God is no sharer.

CHAP. XCIX.

WOuld'st thou purchase Heaven? advise not with thy own ability. The prize of Heaven is what thou hast? examin not what thou hast, but what thou art: give thy self, and thou hast bought it: if thy own vileness be thy fears, offer thy self and thou art precious.

CHAP. c.

THe Birds of the air die to ſuſtain thee; Beaſts of the field die to nouriſh thee; the Fiſhes of the Sea die to feed thee. Our ſtomacks are their common Sepulcher. Good God! with how many deaths are our poor lives patcht up! How full of death is the miſerable life of momentany man!

The end of the ſecond Century.

THE

THE
Third Century.

CHAP. I.

IF thou take pains in what is good, the pains vaniſh, the good remains: if thou take pleaſure in what is evil, the evil remains, and the pleaſure vaniſhes: what art thou the worſe for pains, or the better for pleaſure, when both are paſt?

CHAP. II.

IF thy fancy, and judgement have agreed in the choice of a fit wife, be not too fond, leaſt ſhe ſurfeit, nor too peeviſh, leaſt ſhe languiſh: love ſo, that thou mayſt be fear'd; rule ſo, that thou mayſt be honour'd: be not too diffident, leaſt thou teach her to deceive thee, nor too ſuſpicious, leaſt thou teach her to abuſe thee: if thou ſee a fault, let

thy love hide it; if she continue it let thy wisdom reprove it: reprove her not openly, least she grow bold: rebuke her not tauntingly, least she grow spitefull: proclaim not her beauty, least she grow proud: boast not her wisdom, least thou be thought foolish; shew her not thy imperfections, least she disdain thee: pry not into her Dairy, least she despise thee: prophane not her ears with loose communication, least thou defile the sanctuary of her modesty: an understanding husband makes a discreet wife; and she, a happy husband.

CHAP. III.

WRinkle not thy face with too much laughter, least thou become ridiculous; neither wanton thy heart with too much mirth, least thou become vain: the suburbs of folly is vain mirth, and profuseness of laughter, is the City of fools.

CHAP. IV.

LEt thy tongue take counsell of one eye, rather then of two ears; let the news thou reportest be rather stale then false,

false, least thou be branded with the name of lyer. It is an intolerable dishoneur to be that which onely to be call'd so, is thought worthy of a Stab.

CHAP. v.

LEt thy discourse be such as thy judgement may maintain, and thy company may deserve. In neglecting this, thou losest thy words; in not observing the other, thou losest thy self. Give wash to swine, and wort to men; so shalt thou husband thy gifts to the advantage of thy self, and shape thy discourse to the advancement of thy hearer.

CHAP. vi.

DOst thou roar under the Torments of a Tyrant? weigh them with the sufferance of thy Saviour, and they are no plague. Dost thou rage under the Bondage of a raving Conscience? compare it to thy Saviours passion, and it is no pain. Have the tortures of Hell taken hold of thy dispairing soul? compare it to thy Saviours torments, and it is no punishment: what sense unequally compares,

pares, let faith enterchangeably apply, and thy pleasures have no comparison. Thy sins are the Authors of his sufferings; and his hell is the price of thy heaven.

CHAP. VII.

ART thou banisht from thy own Country? thank thy own folly: hadst thou chosen a right home, thou hadst been no Exul: hadst thou commanded thy own Kingdom, all Kingdoms had been thy own: the fool is banisht in his own Countrey; the wiseman is in his owne Countrey, though banisht: the fool wanders, the wiseman traruls.

CHAP. VIII.

IN seeking vertue, if thou find poverty, be not ashamed: the fault is none of thine. Thy honour, or dishonour is purchased by thy own actions. Though vertue give a ragged livery, she gives a golden Cognizance: If her service make thee poor, blush not. Thy poverty may disadvantage thee, but not dishonour thee.

CHAP.

CHAP. IX.

GAze not on Beauty too much, least it blast thee; nor too long, least it blind thee; nor too near, least it burn thee: if thou like it, it deceives thee; if thou love it, it disturbs thee; if thou lust after it, it destroys thee: if vertue accompany it, it is the hearts paradise, if vice associate it, it is the souls purgatory: it is the wisemans Bonefire, and the fools Furnace.

CHAP. X.

IF thou wouldst have a good servant, let thy servant find a wise master: let his food, rest, and wages be seasonable; let his labour, recreations, and attendance depend upon thy pleasure: be not angry with him too long, least he think thee malicious; nor too soon, least he conceive thee rash; nor too often, least he count thee humorous. Be not too fierce least he love thee not; nor too remiss, least he fear thee not; nor too familiar, least he prize thee not. In brief, whil'st thou giv'st him the liberty of a servant, beware thou loosest not the Majesty of a Master.

CHAP.

CHAP. XI.

IF thou desirest to be chast in Wedlock, keep thy self chast before thou wedd'st: he that hath known pleasure unlawfully, will hardly be restrained from unlawfull pleasure. One woman was created for one man. He that strays beyond the limits of liberty, is brought into the verge of Slavery. Where one is enough, two are too many, and three are too few.

CHAP. XII.

IF thou would'st be justified acknowledge thy injustice: he that confesses his sin, begins his journey towards salvation: he that is sorry for it, mends his pace: he that forsakes it, is at his journeys end.

CHAP. XIII.

BEfore thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur.

CHAP.

CHAP. XIV.

BEware of drunkenneſs, leſt all good men beware of thee; where drunkenneſs reigns, there reaſon is an Exul; vertu a ſtranger; God an Enemy; Blaſphemy is wit, Oaths are Rhetorick, and Secrets are Proclamations. *Noah* diſcover'd that in one hour, drunk, which ſober, he kept ſecret ſix hundred years

CHAP. XV.

WHat thou giveſt to the poor, thou ſecureſt from the Thief, but what thou withhold'dſt from his neceſſity, a Thief poſſeſſes. Gods Exchequer is the poor mans Box: when thou ſtrik'ſt a Tally, he becomes thy debtor;

CHAP. XVI.

TAke no pleaſure in the folly of an Idiot, not in the fancy of a Lunatick nor in the frenzie of a Drunkard. Make them the object of thy pity, not of thy paſtime; when thou behold'ſt them, behold how thou art beholding to him that ſuffered thee not to be like them There is no difference between thee and them, but Gods favour.

CHAP.

CHAP. XVII.

IF being in eminent place, thou haſt incurr'd the Obloquy of the multitude, the more thou endeavoureſt to ſtop the ſtream, the more it overflow's; wiſely rather divert the courſe of the vulgar humour, by divulging and ſpreading ſome ridiculous noveltie, which may preſent new matter to their various fancy, and ſtave their tongues from off thy worried name. The firſt ſubject of the common voice, is the laſt news.

CHAP. XVIII.

IF thou deſire to ſee thy child vertuous, let him not ſee his fathers vices: Thou canſt not rebuke that in them, that they behold practis'd in thee; till reaſon be ripe, examples direct more then precepts: Such as thy behaviour is before thy childrens faces, ſuch commonly is theirs behind their parents backs.

CHAP. XIX.

USe Law and Phyſick onely for neceſſity; they that uſe them otherwiſe,

se, abuse themselvs into weak bodies, and light purses: they are good remedies, bad buisnsses, and worse recreations.

CHAP. xx.

BE not over curious in prying into mysteries; lest, by seeking things which are needless, thou omitteſt things which are necessary: it is more safe to poubt of uncertain matters, then to dispute of undiscover'd Mysteries.

CHAP. xxi.

IF what thou hast received from God thou shareſt to the poor, thou hast gained a blessing by thy hand; if what thou hast taken from the poor, thou giveſt to God, thou hast purchased a Curse into the Bargain. He that puts to pious uses, what he hath got by impious Usury, robs the Spittle to raise an Hospitall; and the cry of the one, will out-plead the prayers of the other.

CHAP. xxii.

LEt the end of thy argument be rather to discover a doubtfull Truth, than a com-

a commanding Wit; In the one, thou shalt gain substance; in the other, Froth: that flint strikes the steel in vain, that propagates no sparkles; covet to be Truths champion, at lest to hold her colours: he that pleads against the truth, takes pains to be overthrown; or, if a conquerour, gains but vainglory by the conquest.

CHAP. XXIII.

TAke no pleasure in the death of a creature, if it be harmeless or useless, destroy it not: if usefull, or harmfull destroy it mercifully: He that mercifully made his Creatures for thy sake, expects thy mercy upon them for his sake. Mercy turns her back to the unmercifull.

CHAP. XXIV.

IF thou art call'd to the dignity of a Priest, the same voice calls thee to the honour of a Judge; if thy life and doctrin be good, thou shalt judge others: if thy doctrin be good, and thy life bad, onely thy self: if both be good, thou teachest thy people to escape condem-

demnation: if this be good, and that bad, thou teacheſt God to condem thee.

CHAP. xxv.

IF thou be not a *Prometheus* to adviſe before thou do'ſt; be an *Epimetheus* to examine when thou haſt done: when the want of adviſe hath brought forth an improvident act, the act of examination may produce a profitable Repentance.

CHAP. xxvi.

IF thou deſire the happineſs of thy ſoul, the health of thy body, the proſperity of thy eſtate, the preſervation of thy credit, converſe not with a Harlot: her eyes run thy reputation in debt; her lips demand the payment; her breaſts arreſts thee; her arms impriſon thee; from whence, beleeve it, thou ſhalt hardly get forth till thou haſt either ended the days of thy credit, or pay'd the utmoſt farthing of thy Eſtate.

CHAP. xxvii.

CAarry a watchfull eye upon thoſe familiars that are either ſilent at thy faults, or ſooth the in thy frailties, or excuſe

excuſe thee in thy follies; for ſuch are either cowards, or flatterers, or fools: if thou entertain them in proſperity, the Coward will leave thee in thy dangers, the Flatterer will quit thee in thy adverſity: but the fool will never forſake thee.

CHAP. XXVIII.

IF thou haſt an Eſtate, and a ſon to inherit it, keep him not too ſhort, leaſt he think thou liveſt too long; what thou alloweſt him, let him receive from thy hand, as gift; not from thy Tenants, as Rent: keep the reins of thy Eſtate in thy own hand, leaſt thou forſaking the ſoveraignty of a father, he forget the reverence of a child: let his liberty be grounded on thy permiſſion, and keep him within the compaſs of thy inſtruction: let him feel, thou haſt the Curb, though occaſion urge thee not to check. Give him the choiſe of his owne wife, if he be wiſe. Counſell his affection rather than croſs it, if thou beeſt wiſe; leaſt his marriage-bed be made in ſecret, or depend upon thy grave. If he be given to laviſh company, en-

endeavour to ſtave him off with lawfull recreations; be cheerfull with him, that he may love thy preſence; and wink at ſmall faults, that thou maiſt gain him; be not always chiding, leaſt thou harden him: neither knit thy brow too often, leaſt thou diſhearten him: remember the diſcretion of a father oft times prevents the deſtruction of a child.

CHAP. xxix.

IF thou hide thy Treaſure upon the Earth, how can'ſt thou expect to find it in Heaven? Can'ſt thou hope to be a ſharer where thou haſt repoſed no ſtock? What thou giveſt to God's glory, and thy ſoul's health, is laid up in Heaven, and is onely thine; that alone, which thou exchangeſt, or hideſt upon Earth is loſt.

CHAP. xxx.

REgard not in thy Pilgrimage how difficult the paſſage is, but whither it tends; nor how delicate the journey is, but where it ends: If it be eaſie, ſuſpect it; if hard, endure it: He that

can not excuse a bad way, accuseth his own sloth; and he that sticks in a bad passage, can never attain a good journey's end.

CHAP. XXXI.

MOney is both the generation and corruption of purchas'd honour: honour is both the child and slave of potent money: the credit which honour hath lost money hath found: When honour grew mercenary, money grew honourable. The way to be truly Noble, is to contemn both.

CHAP. XXXII.

GIve not thy tongue too great a liberty, lest it take thee prisoner: A word unspoken is like the sword in thy scabberd, thine; if vented, thy sword is in anothers hand: if thou desire to be held wise, be so wise as to hold thy tongue.

CHAP. XXXIII.

IF thou be subject to any great vanity, nourish it not; if it will be entertained, encourage it not: if it grow strong, more strongly strive against it; if too strong,

strong, pray against it; if it weaken not, joyn fasting to thy Prayer; if it shal continue, add perseverance to both; if it decline not, adde patience to all, and thou hast conquered it.

CHAP. XXXIV.

HAth any wounded thee with Injuries? meet them with patience; hastie words ranckle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scarr. It is more noble, by silence to avoid an injury, then by argument to overcome it.

CHAP. XXXV.

BE not instable in thy resolutions, nor various in thy actions, nor in thy affections: so deliberate, that thou maist resolve; so resolve, that thou maist perform; so perform, that thou maist persevere: Mutability is the badg of Infirmity.

CHAP. XXXVI.

LEt not thy good intention flatter thee to an evill action; what is essentially evill, no circumstance can

make good: it matters not with what mind thou did'ſt that, which is unlawfull, being done: if the act be good, the intention crown's it; if bad, it deposes thy intention: no evill action can be well done.

CHAP. XXXVII.

LOve not thy children too unequally; or, if thou do'ſt, ſhew it not; leaſt thou make the one proud, the other envious, and both Fools: if Nature hath made a difference, it is the part of a tender Parent to help the weakeſt. That triall is not fair, where affection is the judge.

CHAP. XXXVIII.

IN giving of thy alms, enquire not ſo much into the perſon, as his neceſſity: God looks not ſo much upon the merits of him that requires, as into the manner of him that releiv's: if the man deſerve not, thou haſt given it to Humanity.

CHAP.

CHAP. XXXIX.

IF thou desirest the Eucharist should be thy Supper, let thy life be thy Chaplain; if thy own worthiness invites thee, presume not to come; if the sorrowfull sense of thy own sins forbid thee, presume not to forbear; if thy faith be strong, it will confirm it; if weak, it will strengthen it: He onely that wants Faith is the forbidden guest.

CHAP. IX.

WOuldst thou traffick with the best advantage, and Crown thy vertues with the best return? Make the poor thy Chapman, and thy purse thy Factor: So shalt thou give trifles which thou coul'st not keep, to receive treasure which thou canst not lose: There's no such Merchant as the charitable man.

CHAP. LXI.

FOllow not the multitude in the evill of sin, lest thou share with the multitude in the evill of punishment:

The number of the Offenders diminisheth not the quality of the offence: As the multitude of Suiters draw's more favour to the Suit; So the multitude of Sinners draw's more punishment on the Sin: The number of the Faggots multiplies the fury of the Fire.

CHAP. XLII.

IF thou be angry with him that reproves thy Sin, thou secretly confesseth his reproof to be just: if thou acknowledg his Reproof to be just, thou secretly confessest thy anger to be unjust He that is angry with the just Reprover, kindles the fire of the just Revenger.

CHAP. XLIII.

DOe well while thou maist, lest thou do evill when thou wouldst not: Pe that takes not advantage of a good Hower, shall lose the Benefit of a good Will.

CHAP. XLIV.

LEt not mirth be thy profession, lest thou become a Make-sport. He that

that hath but gain'd the Title of a jester, let him assure himself, The Fool's not farr off.

CHAP. XLV.

IN every Relative action, change conditions with thy brother; Then ask thy conscience what thou woudest be done to; Being truly resolved exchange again, and doe thou the like to him, and thy Charity shall never err: it is injustice to do, what without impatience thou canst not suffer.

CHAP. XLVI.

LOve thy neighbour for Gods sake, and God for his own sake, who created all things for thy sake, and redeemed thee for his mercy sake: If thy love have any other Object, it is false love: if thy object have any other end, it is self-love.

CHAP. XLVIII.

LEt thy conversation with men, be sober and sincere: Let thy devotion to God be dutifull and decent: Let the one be hearty, and no haughty; Let

the other be humble, and not homely: So live with men, as if God saw thee; So pray to God, as if men heard thee.

CHAP. XLVIII.

GOd's pleasure is the wind our actions ought to sayl by: Man's will is the Stream that Tides them up and down; if the wind blow not, thou maist take the advantage of the Tide; if it blow, no matter which way the Stream runs, if with thee, thy voyage will be the shorter; if against thee, the Sea will be the rougher: it is safer to strive against the Stream, then to sail against the Wind.

CHAP. XLIX.

IF thou desire much Rest, desire not too much: there is no less trouble in the preservation, then in the acquisition of abundance; *Diogenes* found more rest in his Tub than *Alexander* on his Throne.

CHAP. L.

WOuld'st thou multiply thy riches? Diminish them wisely: Or wouldst thou

thou make thy Estate entire? divide it charitably: Seeds that are scattered, encrease; but hoarded up, they perish.

CHAP. LI.

HOw cam'st thou by thy Honour? By Money: How cam'st thou by thy Money? By Extortion: Compare thy pennyworth with the price, and tell me truly, how truly Honourable thou art? It is an ill purchase that's encumbred with a curse, and that Honour will be ruinous that is built on Ruines.

CHAP. LII.

IF thy Brother hath priyately offended thee, reprove him ptiyately, and having lost himself in an injury, thou shalt find him in thy forgiuenes: He that rebukes a private fault openly, betray's it, rather then reproves it.

CHAP. LIII.

WHat thou desirest, inspect throughly before thou prosecute: Cast one eye upon the inconveniences,

ences, as well as the other upon the Conveniences. Weigh the fulneſs of the Barn with the Charge of the Plough: Weigh Honour with her Burden, and Pleaſure with her Dangers; So ſhalt thou undertake wiſely what thou deſireſt; or moderate thy deſires in undertaking.

CHAP. LIV.

IF thou oweſt thy whole ſelf to thy God for thy Creation, what haſt thou left to pay for thy Redemption, that was not ſo cheap as thy Creation? In thy Creation, he gave thee thy ſelf, and by thy ſelf to him: In thy Redemption he gave himſelf to thee, and through him reſtor'd thee to thy ſelf: Thou art given and reſtor'd: Now what oweſt thou unto thy God? if thou haſt paid all thy debts, give him the Surpluſage, and thou haſt merited.

CHAP. LV.

IN thy diſcourſe take heed what thou ſpeakeſt, to whom thou ſpeakeſt, how thou ſpeakeſt, and when thou ſpeakeſt: What thou ſpeakeſt, ſpeak truly;

ſpeak truly; when thou ſpeakeſt, ſpeak wiſely. A Fools heart is in his Tongue; but a Wiſe mans Tongue is in his heart.

CHAP. LVI.

BEefore thou act a Theft, conſider what thou art about to do: if thou take it, thou loſeſt thy ſelf; if thou keep it, thou diſenableſt thy Redemption: Till thou reſtor'ſt it, thou canſt not be reſtored; When it is reſtor'd, it muſt coſt thee more pain, and ſorrow, than ever it brought thee pleaſure or profit. It is a great folly to pleaſe the Palate with that which thou knoweſt muſt either be vomited, or thy death.

CHAP. LVII.

SIlence is the higheſt wiſdom of a Fool, and Speech is the greateſt trial of a Wiſe man, if thou would'ſt be known a Wiſe man, let thy words ſhew thee ſo; if thou doubt thy words, let thy ſilence feign thee ſo. It is not a greater point of Wiſdome to diſcover knowledg, then to hide ignorance.

CHAP. LVIII.

THe Clergy is a Copy book, their Life is the Paper, whereof ſome is purer, ſome Courſer: Their Doctrine is the Copies, ſome written in a plain Hand others in a Flouriſhing Hand, ſome in a Text Hand, ſome in a Roman Hand, others in a Court Hand, others in a Baſtard Roman: if the choice be in thy power, chuſe a Book that hath the fineſt Paper, let it not bee too ſtraight nor too looſely bound, but eaſie to lye open to every Eye; follow not every Copy, leaſt thou be good at none: Among them all chuſe one that ſhall be moſt Legible and uſefull, and fulleſt of Inſtructions. But if the Paper chance to have a Blot, remember, the Blot is no part of the Copy.

CHAP. LIX.

VErtue is nothing but an act of loving that which is to be beloved, and that act is Prudence, from whence not to be removed by conſtraint is Fortitude; not to be allur'd by enticements is Temperance; not to be di-

verted

verted by Pride is justice. The declining of this act is Vice.

CHAP. LX.

REbuke thy Servants fault in private: publique reproof hardens his shame: if he be past a youth, strike him not: he is not fit for thy service, that after wise reproofs will either deserve thy strokes, or digest them.

CHAP. LXI.

TAke heed rather what thou receivest, then what thou giveſt; What thou giveſt leaves thee, what thou takeſt, sticks by thee: He that presents a gift buys the Receiver; he that takes a gift sells his liberty.

CHAP. LXII.

THings Temporal, are sweeter in the Expectation: Things Eternal are sweeter in the Fruition: The first shames thy Hope, the second crown's it: it is a vain Journey, whose end affords less pleasure then the way.

CHAP. LXIII.

KNow thy self that thou maist Fear God: Know God, that thou maist Love him; in this, thou art initiated to wisdom; in that, perfected: The Fear of God is the beginning of Wisdom: The Love of God is the fulfilling of the Law.

CHAP. LXIV.

IF thou hast Providence to foresee a danger, let thy Prudence rather prevent it, than fear it. The fear of future evils brings oftentimes a present mischief: Whilst thou seek'st to prevent it, practise to bear it. He is a wise man that can avoyd an evill; he is a patient man that can endure it; but he is a vailiant man can conquer it.

CHAP. LXV.

IF thou hast the place of a Magistrate, deserve it by thy Justice, and dignifie it with thy Mercy: Take heed of early gifts: an open hand makes a blind eye: be not more apt to punish Vice, then to encourage Vertue. Be not too severe,

severe, least thou be hated, nor too remiss, least thou be sleighted: So execute Justice, that thou mayst be loved: so execute mercy, that thou mayest be feared.

CHAP. LXVI.

LEt not thy Table exceed the fourth part of thy Revenu: Let thy provision be solid, and not farr fetcht, fuller of substance than Art: Be wisely frugall in thy preparation, and freely cheerfull in thy entertainment: If thy guests be right, it is enough; if not, it is too much: Too much is a vanity; enough is a Feast.

CHAP. LXVII.

LEt thy apparell be decent, and suited to the quality of thy place and purse: Too much punctualitie, and too much morositie, are the two Poles of Pride: Be neither too early in the Fashion, nor too long out of it, nor too precisely in it: what custom hath civiliz'd, is become decent, till then, ridiculous: Where the Eye is the Jury, thy apparell is the evidence.

CHAP.

CHAP. XLVIII.

IF thy words be too luxuriant, confine them, leaſt they confine thee: *He* that thinks he never can ſpeak enough, may eaſily ſpeak too much. A full tongue, and an emty brain, are ſeldom parted.

CHAP. LXIX.

IN holding of an argument, be neither cholerick, nor too opinionate; The one diſtempers thy underſtanding; the other abuſes thy judgement: Above all things decline Paradoxes and Myſteries: Thou ſhalt receive no honour, either in maintaining rank falſhoods, or medling with ſecret truths? as he that pleads againſt the truth, makes wit the mother of his Errour: ſo he that argues beyond warrant, makes wiſdom the midwife of his folly.

CHAP. LXX

DEtain not the wages from the poor man that hath earn'd it, leaſt God withhold thy wages from thee: If he

he complain to thee, hear him, leaſt he complain to Heaven, where he will be heard: if he hnnger for thy ſake, thou ſhalt not proſper for his ſake. The poor mans penny is a plague in the rich mans purſe.

CHAP. LXXI.

BE not too cautious in diſcerning the fit objects of thy Charity, leaſt a ſoul periſh through thy diſcretion: What thou giveſt to miſtaken want, ſhall return a bleſſing to thy deceived heart: Better in relieving idleneſs to commit an accidental evil, then in neglecting miſery to omit an eſſential good: Better two Drones be preſerv'd, then one Bee periſh.

CHAP. LXII.

THeology is the Empreſs of the world; Myſteries are her Privy Covncell; Religion is her Clergy; The Arts her Nobility; Philoſophy her Secretary: The Graces her Maids of Honour; The Moral vertues, the Ladies of her Bed-chamber; Peace is her Chamberlain; True joy, and endleſs plea-

ſures

sures are her Courtiers; Plenty her Treasurer; Poverty her Exchequer; The Temple is her Court: If thou desire access to this great Majesty, the way is by her Courtiers; if thou hast no power there, the common way to the Sovereign is the Secretary.

CHAP. LXXIII.

IT is an evill knowledg to know the good thou shouldst embrace, unless thou likewise embrace the good thou knowest: The breath of divine knowledg, is the bellows of divine love, and the flame of divine love, is the perfection of divine knowledg.

CHAP. LXXIV.

IF thou desire rest unto thy soul, be just: He that doth no injury, fears not to suffer injury: The unjust mind is always in labour: It either practises the evill it hath projected, or projects to avoid the evill it hath deserved.

CHAP. LXXV.

ACcustome thy palate to what is most usuall: He that delights in rarities,

es,

es, must often feed displeased, and sometimes lie at the mercy of a dear market: common food nourishes best, delicates please most: The sound stomack preferr's neither. What art thou the worse for the last years plain diet, or what now the better for thy last great Feast?

CHAP. LXXVI.

WHo ever thou art, thou hast done more evill in one day, than thou canst expiate in six; and canst thou think the evill of six days can require less then one? God hath made us rich in days, by allowing six, and himself poor by reserving but one; and shall we spare our own flock, and shear his Lamb? *He* that hath done nothing but what he can justifie in the six days, may play the seventh.

CHAP. LXXVII.

HOpe and Fear, like *Hippocrates* Twins, should live and die together: If hope depart from fear, it travels by security, and lodges in presumption; if fear depart from hope, it travels to infidelitie, and Inns in despair the one shuts

shuts up heaven, the other opens hell; the one makes thee insensible of Gods frowns, the other, incapable of Gods favours; and both teach God to be unmercifull, and thee to be most miserable.

CHAP. LXXVIII.

CLose thine ear against him that shall open his mouth secretly against another: If thou receive not his words, they flie back, and wound the Reporter: If thou receive them, they flee forward, and wound the receiver.

CHAP. LXXIX.

IF thou wouldst preserve a sound body, use fasting and walking; if a healthfull soul, fasting and praying; Walking exercises the body, praying exercises the soul, fasting cleanses both.

CHAP. LXXX.

WOuld'st thou not be thought a fool in anothers conceit? Be not wise in thine own: He that trusts to his own wisdom, proclaim's his own folly: He is truly wise, and shall ap-

appear so, that hath folly enough to be thought not worldly wise, or wisdom enough to see his own folly.

CHAP. LXXXI.

DEsir'st thou knowledg? know the end of thy desire: Is it only to know? Then it is curiosity: Is it because thou mayst be known? then t'is vanity: If because thou may'st edifie, it is charity: If because thou may'st be edified, it is wisdom. That knowledg turns to meer excrement, that hath not some heat of wisdom to digest it.

CHAP. LXXXII.

WIsdom without innocency is knavery; Innocency without wisdom is foolery: Be therefore as wise as serpents, and innocent as doves: The subtilty of the serpent, instructs the innocency of the dove: The innocency of the dove, corrects the subtilty of the serpent: What God hath joyn'd together, let no man seperate.

CHAP.

CHAP. LXXXIII.

THe more thou imitateſt the vertues of a Saint departed, the better thou celebrat'ſt that Saints day. God is not pleaſed with ſurfeiting for his ſake, who with his faſting ſo often pleas'd his God.

CHAP. LXXXIV.

CHuſe not thy ſerviceable ſouldier out of ſoft apparell, leſt he prove effœminate, nor out of a full purſe, leſt he grow timorous: They are more fit for action, that are fiery to gain a fortune abroad, then they that have fortunes to loſe at home. Expectation breeds ſpirit; Fruition brings fear.

CHAP. LXXXV.

GOd hath given to mankind a common Library, his creatures; and to every man a proper book, Himſelf, being an abridgement of all the other. If thou read with underſtanding, it will make thee a great maſter of Philoſophy, and a true ſervant to the divine Authour. If thou but barely read, it will make thee thy own Wiſe man, and the Authours fool.

CHAP.

CHAP. LXXXVI.

DOubt is a weak child lawfully begotten between an obſtructed judgment, and a fair underſtanding. Opinion is a bold baſtard gotten between a ſtrong fancie, and a weak judement; it is leſs diſhonourable to be ingenuoſly doubtfull, then raſhly opinionate.

CHAP. LXXXVII.

AS thou art a morall man, eſteem thy ſelf not as thou art, but as thou art eſteem'd. As thou art a Chriſtian, eſteem thy ſelf as thou art, not as thou art eſteem'd: Thy price in both riſes and fals as the market goes. The market of a morall man is wild opinion. The market of a Chriſtian is a good conſcience.

CHAP. LXXXVIII.

PRovidence is an exerciſe of reaſon; experience an act of ſenſe: by how much reaſon excel's ſenſe, by ſo much providence exceeds experience. Providence prevents that danger, which experience repents: Providence is the rational

rational daughter of wisdom: experience the Empirical mistress of fools.

CHAP. XXXIX.

HAth fortune dealt thee ill Cards? let wisdom make thee a good Gamester: in a fair Gale, every fool may sail; but wise behaviour in a storm commends the wisdom of a Pilot: To bear adversity with an equal mind, is both the sign and glory of a brave Spirit.

CHAP. XC.

IF any speak ill of thee, flee home to thy own conscience, and examin thy heart: if thou be guilty, 't is a just correction: if not guilty, 't is a fair instruction: make use of both, so shalt thou distill Honie out of Gall, and out of an open enemy, create a secret friend.

CHAP. XCI.

AS the exercise of the body natural is moderate recreation, so the exercise of the body politick, is military discipline: by that the one is made moveable; by this, the other is made more active: Where both are wanting, there

there wants no danger to the one; through a humorous superfluity; to the other, by a negligent security.

CHAP. XCII.

GOd is above thee, Beasts are beneath thee: acknowledg him that is above thee, and thou shalt be acknowledg'd by them that are under thee: Whil'st *Daniel* acknowledg'd God to be above him, the Lions acknowledg'd *Daniel* to be above them.

CHAP. XCIII.

TAke heed whil'st thou shewest wisdom in not speaking, thou betrayest not thy folly in too long silence: if thou art a fool, thy silence is wisdom; if a wise man, too long silence is folly; As too many words from a fools mouth, gives a wise man no leave to speak; so too long silence in a wise man, gives a fool the opportunity of speaking, and makes thee guilty of his folly.

CHAP. XCIV.

COnsider what thou wert, what thou art, what thou shalt be: What's

within thee, what's above thee, what's beneath thee, what's against thee: what was before thee, what shall be after thee; and this will bring to thy self humility, to thy neighbour charity, to the world contempt, to thy God obedience: He that know's not himself Positively, can not know himself Relatively.

CHAP. XCV.

THink not thy love to God merits Gods love to thee: his acceptance of thy duty crowns his own gifts in thee: Mans love to God is nothing but a faint reflection of God's love to man.

CHAP. XCVI.

BE always less willing to speak then to hear; what thou heareſt thou receiveſt; what thou ſpeakeſt thou giveſt. It is more glorious to give, more profitable to receive.

CHAP. XCVII.

SEeſt thou good dayes? prepare for evil times: No Summer but hath his Winter: He never reap'd comfort in adverſity, that ſow'd it not in proſperity.

CHAP.

CHAP. XCVIII

IF being a magistrate, thou conniveſt at vice, thou nouriſheſt it; if thou ſpareſt it, thou committeſt it: What is not, by thee, puniſht in others, is made puniſhable in thee. He that favours preſent evils, entails them upon his poſterity: He that excuſes the guilty, condemns the Innocent.

CHAP. XCIX.

TRuth haunts no corners, ſeeks no by-ways: If thou profeſs it, do it openly: if thou ſeek it, do it fairly: he deſerv's not to profeſs Truth, that profeſſes it fearfully he deſerv's not to find the Truth that ſeeks it fraudulently.

CHAP. C.

IF thou deſire to be wiſer yet, think not thy ſelf yet wiſe enough: and if thou deſire to improve knowledg in thy ſelf, deſpiſe not the inſtructions of another: He that inſtructs him, that thinks himſelf wiſe enough, hath a fool to his ſchollar: He that thinks himſelfe wiſe enough to inſtruct himſelf, hath a fool to his maſter.

The end of the Third Century.

THE
Fourth Century.

CHAP. I.

DEmean thy self more warily in thy ſtudy, then in the ſtreet. If thy public actions have a hundred witneſſes, thy private have a thouſand. The multitude look's but upon thy actions: Thy conſcience look's into them: the multitude may chance to excuſe thee, if not acquit thee, thy conſcience will accuſe thee, if not condemn thee.

CHAP. II.

OF all vices take heed of Drunkenneſs; Other vices are but fruits of diſordered affections: this diſorders, nay, baniſhes reaſon: Other vices but impair the ſoul, this demoliſhes her two chief faculties; the Underſtanding, and the Will: Other vices make their own way; this makes way for all vices: He that is a Drunkard is qualified for all vice.

CHAP.

CHAP. III.

IF thy sin trouble thee, let that trouble comfort thee; as pleasure in the remembrance of sin exasperats Justice, so sorrow in the repentance of sin mollifies mercy: it is less danger to commit the sin we delight in, than to delight in the sin we have committed.

CHAP. IV.

THe way to God is by thy self, The way to thy self is by thy own corruptions: he that balks this way, err's; he that travels by the creatures, wanders. The motion of the Heavens shall give thy soul no rest: the vertue of Herbs shall not encrease thine. The height of all Philosophy, both natural and moral, is to know thy self, and the end of this knoweledg is to know God.

CHAP. V.

INfamy is where it is receiv'd: if thou art a Mudd-wall, it wil stick:

if Marbl, it will rebound: if thou storm at it, 'tis thine: if thou contemn it, 't is his.

CHAP. VI.

IF thou desire Magistracy, learn to forget thy self; if thou undertake it, bid thy self farewell; he that looks upon a common cause with private eyes, looks through false Glasses. In the exercise of thy politic office, thou must forget both Ethicks and Oeconomicks. He that puts on a public Gown, must put off a private Person.

CHAP. VII.

LEt the words of a Virgin, though in a good cause, and to as good purpose, be neither, violent, many, nor first, nor last: it is less shame for a Virgin to be lost in a blushing silence, then to be found in a bold Eloquence.

CHAP. VIII.

ART thou in plenty? give what thou wilt: Art thou in poverty? give what thou canst: as what is receiv'd, is receiv'd according to the manner of the

the receiver; so what is given, priz'd according to the measure of the giver: he is a good workman that makes as good work as his matter will permit.

CHAP. IX

GOd is the Author of Truth; the Devill, the Father of Lies: If the telling of a truth shall endanger thy life, the author of Truth will protect thee from the danger, or reward thee for thy dammage. If the telling of a Lie may secure thy life, the father of Lies will beguil thee of thy gains, or traduce the security. Better by losing of a life to save it, then by saving of a life to lose it. How ever, better thou perish than the Truth.

CHAP. X.

Consider not so much what thou hast, as what others want: what thou hast, take heed thou lose not. What thou hast not, take heed thou covet not: if thou hast many above thee, turn thy eye upon those that are under thee: If thou hast no Inferiours, have patience a while, and thou shalt have no Superiours. The grave requires no marshal.

CHAP. XI.

IF thou seest any thing in thy self, which may make thee proud, look a little further, and thou shalt find enough to humble thee; if thou be wise, view the Peacock's feathers with his feet, and, weigh thy best parts with thy imperfections. He that would rightly prize the man, must read his whole Story.

CHAP. XII.

LEt not the sweetness of contemplation be so esteem'd, that action be despis'd, *Rachel* was more fair, *Lea* more fruitfull: as contemplation is more delightfull, so is it more dangerous; *Lot* was upright in the City and wicked in the Mountain.

CHAP. XIII.

IF thou hast but little, make it not less by murmuring: if thou hast enough, make it not too much by unthankfulness: He that is not thankfully contented with the lest favour he hath receiv'd, hath made himself incapable of the lest favour he can receive.

CHAP.

CHAP. XIV.

WHat thou hast taken unlawfully, restore speedily, for the sin in taking it, is repeated every minute thou keep'st it: if thou canst, restore it in kind: if not, in value; if it may be, restore it to the party; if not, to God: the Poor is Gods Receiver.

CHAP. XV.

LEt the fear of a danger be a spur to prevent it: He that fears otherwise, gives advantage to the danger: It is less folly not to endevour the prevention of the evil thou feareſt, then to fear the evil which thy endeavor cannot prevent.

CHAP. XVI.

IF thou hast any excellence which is thine own, thy tongue may glory in it without shame; but if thou hast receiv'd it, thy glory is but usurpation; and thy pride is but the prologu of thy shame; Where vainglory commands, there folly counsels; where pride Rides, there shame Lacquies.

CHAP. XVII.

GOd hath ordained his creatures, not onely for neceſſity, but delight; ſince he hath carv'd thee with a bountifull hand, fear not to receive it with a liberal heart: He that gave thee water to allay thy thirſt, gave thee wine to exhilarat thy heart. Reſtore him for the one, a neceſſity of thanks, return him for the other, the chearfulneſs of prais.

CHAP. XVII.

IF the wicked flouriſh and thou ſuffer, be not diſcourag'd: thy are fatted for deſtruction; thou art Dieted for health; they have no other Heaven but the hopes of a long Earth; thou haſt nothing on Earth but the hopes of a quick Heaven: if there were no journeys end, the travell of a Chriſtian were moſt comfortleſs.

CHAP. XIX.

IMp not thy wings with the Churches feathers, leaſt thou flie to thy own Ruine: impropriations are bold Metaphors;

taphors; which continued, are deadly Allegories: one foot of land in Capite, encumbers the whole estate: The Eagle snatcht a coal from the Altar, but it fired her Nest.

CHAP. XX.

LEt that table which God hath pleas'd to give thee, please thee: He that made the Vessell knows her burthen, and how to ballast her; He that made all things very good, cannot but do all things very well; If thou be content with a little, thou hast enough: if thou complainest, thou hast too much.

CHAP. XXI.

WOuld'st thou discover the true worth of a man? Behold him naked: dis-treasure him of his ill-got Wealth, degrade him of his dear bought honour dis-robe him of his purple Habit. Discard his pamper'd body; then look upon his soul, and thou shalt find how great he is: Naturall sweetness is never lented but in the absence of artificiall.

CHAP. XXII.

IF thou art subject to any secret folly blab it not, last thou appear impudent; nor boast of it lest thou seem insolent: Every mans vanity ought to be his greatest shame: and every mans folly ought to be his greatest secret.

CHAP. XXIII.

IF thou be ignorant, endeavour to get knowledg, least thou be beaten with stripes: if thou hast attain'd knowledg, put it in practice, least thou be beaten with many stripes: Better not to know what we should practise, then not to practise what we know; and less danger dwell's in unaffected ignorance, then unactive knowledg.

CHAP. XXIV.

TAke heed thou harbour not that vice call'd Envy, least anothers happiness be thy torment, and God's blessing becom thy Curse: vertue corrupted with vain-glory, turn's Pride: Pride poyson'd with malice, becoms Envy: joyn therfore Humility with thy Vertu,

Vertu, and Pride shall have no footing, and Envy shall find no entrance.

CHAP. XXV.

IF thy endeavour cannot prevent a Vice, let thy Repentance lament it: the more thou remembrest it without heart's grief the deeper it is rooted in thy heart: take heed it please thee not, especially in cold blood: Thy pleasure in it makes it fruitfull, and her fruit is thy destruction.

CHAP. XXVI.

THe two knowledges, of God, and thy self, are the high way to thy Salvation; that breeds in thee a filial love; this a filial fear: The ignorance of thy self is the begining of all sin, and the ignorance of God is the perfection of all evil.

CHAP. XXVII.

RAther do nothing to the purpose, then be idle, that the Devil may find thee doing: the Bird that sits is easily shot, when fliers 'scape the Fowler: idleness is the dead Sea that swallow's

all Vertues, and the Self-made Sepulcher of a living man: the idle man is the Devils hireling; whose livery is rags whose diet and wages are famin, and diseases.

CHAP. XXVIII.

BE not so mad as to alter that Countenance which thy Creatour made thee: Remember it was the work of his Hands; if it be bad, how dar'st thou mend it? If it be good, why dost thou mend it? art thou asham'd of his work, and proud of thy own? he made thy face to be known by, why desirest thou to be known by another: it is a shame to adulterate modesty, but more to adulterate nature. Lay by thy art, and blush not to appear what he blushes not to make thee. It is better to be his Picture than thy own.

CHAP. XXIX.

LEt the ground of all thy Religious actions be obedience, examine not why it is commanded, but observe it, because it is commanded. True obedience neither procrastinates, nor questions.

CHAP.

CHAP. xxx.

IF thou wouldst buy an inheritance in Heaven, advise not with thy Purs, least in the mean while thou lose thy purchase: The Widow bought as much for two mites, as *Zaccheus* did for half his estate: the prize of that purchase is what thou hast, and is not lost for what thou hast not, if thou desire to have it.

CHHP. xxxi.

WIth the same height of desire thou hast sinn'd, with the like depth of sorrow thou must repent: thou that hast sinn'd to day, deferr not thy repentance till to morrow: he that hath promised pardon to thy Repentance, hath not promised life till thou repent.

CHAP. xxxii.

TAke heed how thou receivest prais from men; from good men neither avoid it, nor glory in it. From evil men, neither desire it, nor expect it: To be praised of them that are evil, or for that which is evil, is equal dishonour:

nour: He is happy in his worth, who is praised by the good, and imitated by the bad.

CHAP. XXXIII.

PRoportion thy charity to the strength of thy estate, least God proportion thy estate to the weakness of thy charity: Let the lips of the poor be the trumpet of thy gift, least in seeking applause, thou lose thy Reward: Nothing is more pleasing to God than an open hand, and a close mouth.

CHAP. XXXIV.

DOst thou want things necessary? Grumble not: perchance it was a necessary thing thou should'st want: Endeavour lawfully to supply it; if God bless not thy endeavour, bless him that knoweth what is fittest for thee. Thou art Gods Patient: Prescribe not thy Physician.

CHAP. XXXV.

IF anothers death, or thy own depend upon thy confession, if thou canst, say nothing: if thou must, say

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the Truth: it is better, thou lose thy life, than God his Honour: it is as easie for him to give thee life, being condemn'd; as repentance, having sinn'd: it is more wisdom to yeeld thy Body, than hazard thy Soul.

CHAP. XXXVI.

CLoath not thy language, either with Obscurity, or affectation: in the one thou discover'st too much darkness, in the other, too much lightness: He that speaks from the understanding, to the understanding, is the best interpreter.

CHAP. XXXVII.

IF thou expectest death as a friend, prepare to entertain it: If thou expectest death as an enemy, prepare to overcom it: Death has no advantage, bnt when it coms a stranger.

CHAP. XXXVIII.

FEar nothing, but what thy industry may prevent: Be confident of nothing but what fortune cannot defeat: it is no less folly to fear what is impossi-

ble

ble to be avoided, then to be ſecure when there is a poſſibility to be depriv'd.

CHAP. XXXIX.

LEt not the neceſſity of Gods decree diſcourage thee to pray, or diſhearten thy prayers; doe thou thy duty, and God will do his pleaſure: if thy prayers make not him ſound that is ſick, they will return, and confirm thy health that art ſound: If the end of thy prayer be to obtain thy requeſt, thou confineſt him that is infinite: if thou haſt done well, becauſe thou wert commanded, thou haſt thy reward in that thou haſt obeyed. Gods pleaſure is the end of our prayers.

CHAP. XL.

MArry not too young, and when thou art too old, marry not, leaſt thou be fond in the one, or thou dote in the other, and repent for both: let thy liking ripen before thou love: let thy Love adviſe before thou choos; and let thy choice be fixt before thou marry: Remember that the whole happineſs or unhappineſs of thy life depends upon this

this one Act. Remember nothing but death can dissolve this knot. He that weds in haste, repents oftimes by leisure: And he that repents him of his own act, either is, or was a fool by confession.

CHAP. XLI.

IF God hath sent thee a Cross, take it up and follow him: use it wisely, least it be unprofitable; Bear it patiently, least it be intolerable: Behold in it Gods anger against sin, and his love towards thee; in punishing the one, and chastening the other: if it be light, sleight it not; if heavy, murmur not: Not to be sensible of a judgement is the symptom of a hardned heart; and to be displeas'd at his pleasure, is a sign of a rebellious will.

CHAP. XLII.

IF thou desirest to be magnanimous, undertake nothing rashly, and fear nothing thou undertak'st: Fear nothing but infamy: Dare any thing but injury; The measure of magnanimity is, neither to be rash, nor timorous.

CHAP.

CHAP. XLIII.

PRactise in health, to bear sickness, and endeavour in the strength of thy life to entertain death: He that hath a will to die, not having power to live, shew's necessity, not vertue: It is the glory of a brave mind to embrace pangs in the very arms of pleasure; What name of vertu merits he, that goes when he is driven?

CHAP. XLIV.

BE not too punctual in taking place: If he be thy superiour, 'tis his due; if thy inferiour, 'tis his dishonour: It is thou must honour thy place; thy Place, not thee: It is a poor reward of worth that consists in a right hand, or a brick-wall.

CHAP. XLV.

PRay often, because thou sinn'st always: Repent quickly, lest thou die suddenly. He that repents it, because he wants power to act it, repents not of a sin: for He that wants power to actuate his sin, hath not forsaken his sin, but his sin him.

CHAP.

CHAP. XLVI.

MAke Philosophy thy journey, Theology thy journeys end: Philosophy is a pleasant way, but dangerous to him that either tires or retires: in this journey it's safe, neither to loyter, nor to rest, till thou hast attained thy journeyes end: He that sits down a Philosopher, rises up an Atheist.

CHAP. XLVII.

FEar not to sin, for God's sake, but thy own? Thy sin overthrow's not his glory, but thy good: He gain's his Glory not onely from the salvation of the Repentant, but also from the confusion of the Rebellious: There be vessels for honour, and vessels for dishonour, but both for his honour. God is not grieved for the glory he shall lose for thy improvidence, but for the horror thou shalt find for thy impenitence.

CHAP. XLVIII.

INsult not over misery, nor deride infirmity, nor despise deformity. The first, shews thy inhumanity: the

the second, thy folly; the third, thy pride: He that made him miserable, made thee happy to lament him: He that made him weak, made thee strong to support him: He that made him deform'd, gave thee favour to be humbled: He that is not sensible of anothers unhappiness, is a living stone; but he that makes misery the object of his triumph is an incarnate Devil.

CHAP. XLIX.

MAke thy recreations, servants to thy business, least thou become slave to thy recreations: When thou goest up into the Mountain, leave this servant in the Valley: When thou goest to the City, leave him in the Suburbs. And remember, The servant must not be greater than his Master.

CHAP. L.

PRaise no man too liberally before his face, nor censure him too lavishly behind his back; the one savours of flattery, the other, of malice; and both are reprehensible: The true way to advance anothers vertue, is to fellow

it;

it; and the best means to cry down anothers vice, is to decline it.

CHAP. II.

IF thy Prince command a lawfull act, give him all active obedience: if he command an unlawfull act, give him passive obedience. What thy well grounded conscience will suffer, do chearfully without repining; where thou maist not do lawfully, suffer couragiously without Rebellion: Thy life and livelihood is thy Princes, Thy conscience is thy own.

CHAP. III.

IF thou giveſt, to receive the like, it is Exchange: if to receive more, it is covetousnes: if to receive thanks, it is vanity: if to be seen, it is vain-glory; if to corrupt, it is Bribery; if for Example, it is formality; if for compassion, it is Charity; if because thou art commanded, it is obedience: The affection in doing the work, gives a name to the work done.

CHAP.

CHAP. LIII.

FEar death, but be not afraid of Death. To fear it, whets thy expectation: To be afraid of it, dulls thy preparation: if thou canst endure it, it is but a sleight pain; if not, it is but a short pain: to fear death is the way to live long; to be afraid of Death, is to be long a dying.

CHAP. LIV.

IF thou desire the love of God and man, be humble; for the proud heart, as it loves none but it self, so it is beloved of none, but by it self: The voice of humility is God's music, and the silence of Humility is Gods Rhetoric: Humility enforces, where neither verrue nor strength can pravail, nor Reason.

CHAP. LV.

LOok upon thy burning Taper, and there see the Emblem of thy Life: The flame is thy Soul; The wax, thy Body, and is commonly a span long; The wax, (if never so well tempered)

can

can but last his length; and who can lengthen it? If ill tempered, it shall wast the faster, yet last his length; an open window shall hasten either, an Extinguisher shall put out both: Husband them the best thou canst, thou canst not lengthen them beyond their date; leave them to the injury of the Wind, or to the mercy of a wastfull hand, thou hastnest them, but still they burn their length: But puff them out, and thou hast shortned them, and stopt their passage, which else had brought them to their appointed end: Bodies according to their constitutions, stronger or weaker, according to the equality or inequality of their Elements, have their dates, and may be preserv'd from shortning, but not lengthened. Neglect may wast them, ill diet may hasten them unto their journe's end, yet they have liv'd their length; A violent hand may interrupt them; a sudden death may stop them, and thy are shortned. It lies in the power of man, either permissively to hasten, or actively to shorten, but not to lengthen or extend the limits of his naturall life. He

only; (if any) hath the art to lengthen out his Taper that puts it to the best advantage.

CHAP. LVI

DEmean thy self in the presence of thy Prince with reverence and chearfulness: That, without this, is too much sadness; This without that is too much boldness: Let thy wisdom endeavour to gain his opinion, and labour to make thy loyalty his confidence: Let him not find thee false in words, unjust in thy actions, unseasonable in thy suits, nor careless in his service: cross not his passion, question not his pleasures, Press not into his Secrets; Pry not into his Prerogative: Displease him not, lest he be angry; appear not displeas'd, lest he be jealous: the anger of a King is implacable: the jealousie of a Prince is incurable.

CHAP. LVII.

GIve thy heart to thy Creator, and Reverence to thy Superiors: Give diligence to thy Calling, and ear to good Counsel: Give Alms to the poor,

and

and the Glory to God: Forgive him that ignorantly offends thee, and him that having wittingly offended thee, seeks thee: Forgive him that hath forcibly abused thee, & him that hath fraudulently betray'd thee: Forgive all thine enemies, but first of all, thy self: Give, and it shall be given thee; Forgive, and it shall be forgiven thee. The sum of all Christianity is, Give and Forgive.

CHAP. LVIII.

BE not too great a niggard in the commendations of him that professes thy own quality: if he deserve thy praise, thou hast discovered thy Judgment; if not, thy modesty: Honour either returns to, or reflects on the Giver.

CHAP. LIX.

IF thy desire to raise thy Fortunes encourage thee to place thy delights a'midst the casts of Fortune, be wise betimes, lest thou repent too late; What thou getteſt, thou gaineſt by abused Providence; What thou loſeſt, thou loſeſt by abused

Patience; What thou winnest is prodigally spent; what thou losest is prodigally lost: it is an evill trade that prodigality drives: and a bad voyage where the Pilot is blind.

CHAP. LX.

BE very wary for whom thou becomest Security, and for no more then thou art able to discharge, if thou lovest thy liberty. The borrower is a slave to the lender: The Security is a slave to both: Whilst the Borrower and Lender are both eased, the Security bears both their burdens: *He* is a wise security that secures himself.

CHAP. LXI.

LOok upon thy affliction as thou doest upon thy Physick: Both imply a disease; and both are applyed for a Cure; That, of the Body; This of the Soul: If they work, they promise health: if not, they threaten death: He is not happy that is not afflicted, but he that finds happiness by his affliction.

CHAP.

CHAP. LXII.

IF the Knowledg of Good whet thy desire to good, it is a happy Knowledg: if by thy ignorance of Evill, thou art surpriz'd with Evill, it is an unhappy ignorance. Happy is he that hath so much Knowledg of Good, as to desire it, and but so much Knowledg of evil, as to fear it.

CHAP. LXIII.

WHen the flesh presents thee with delights, then present thy self with dangers Where the world possesses thee with vain Hopes, there possess thy selfe with true fear: When the Devill brings thee Oyl, bring thou Vineger. The way to be safe, is never to be secure.

CHAP. LXIV.

IF thy brother hath offended thee, forgive him freely, and be reconciled: To do Evil for Evil, is human corruption: To do Good for Good is civil retribution: To do Good for Evil is Christian perfection: The act of Forgivness is Gods Precept: The

manner of Forgiveneſs is Gods Preſident.

CHAP. LXV.

REverence the Writings of holy Men, but lodg not thy Faith upon them, becauſe but men: They are good Pools, but no Fountains: Build on *Paul* himſelf no longer then he builds on *Chriſt*: if *Peter* renounce his Maſter, renounce *Peter*: The word of man may convince Reaſon; But the word of God alone can compell conſcience.

CHAP. LXVI.

IN civil things follow the moſt; in matters of Religion, the feweſt; in all things follow the beſt: So ſhal thy ways bee pleaſing to God; ſo ſhal thy behaviour be plauſible with men.

CHAP. LXVII.

WHat counſel thou adminiſtreſt to thy Brother under any loſs or miſerie, regiſter carefully and when the Caſe is thine, follow it: So ſhall thy own Reaſon convince thy paſſion, or thy paſ-

passion confess her own unreasonableness.

CHAP. LXVIII.

When thou goest about to change thy moral Liberty into a Christian Servitude, prepare thy self to be the world's laughing-stock: if thou overcomest her Scoffs, thou shalt have double Honor: if overcome, double Shame: He is unworthy of a good Master, that is asham'd of a bad Livery.

CHAP. LXIX.

Let not the falling of a Salt, or the crossing of a Hare, or the crying of a Cricket trouble thee: They portend no evil, but what thou feareſt: He is ill acquainted with himself that know's not his own Fortunes more then they: If evill-follow it, it is the punishment of thy Superstition; not the fulfilling of their Portent: All things are lucky to thee, if thou wilt, nothing but is ominous to the Superstitious.

CHAP. LXX.

SO behave thy self in thy course of life, as at a banquet: Take what is offer'd with modest thankfulness; And expect what is not as yet offer'd with hopefull patience: let not thy rude Appetite press thee, nor a sleight carefulness indispose thee, nor a sullen discontent deject thee; Who desires more than enough, hath too much: And he that is satisfied with a little hath no less than enough: *Bene est cui Deus obtulit parcâ, quod satis est, manu.*

CHAP. LXXI.

IS thy Child dead? He is restor'd, not lost: is thy treasure stol'n? it is not lost, it is restored: He is an ill debtor, that counts repayment loss: But it was an evill chance that took thy child, and a wicked hand that stole thy Treasure: What is that to thee? it matters not by whom he requires the things from whom he lent them: What goods are ours by loan, are not lost when willingly restored, but when unworthily receiv'd.

CHAP.

CHAP. LXXII.

CEnsure no man, detract from no man: Praise no man before his face; traduce no man behind his back: Boast not thy self abroad, nor flatter thy self at home: if any thing crosse thee, accuse thy self: if any one extoll thee, humble thy self: Honour those that instruct thee, and be thankfull to those that reprehend thee: Let all thy desires be subjected to Reason, and let thy reason be corrected by Religion: Weigh thy self by thy own Ballances, and trust not the voice of wild opinion: Observe thy self as thy greatest enemy, so shalt thou becom thy greatest friend.

CHAP. LXXIII.

ENdeavour to make thy discourse such as may administer profit to thy Self, or Standers by, least thou incurr the danger of an idle Word: Above all Subjects, avoid those, which are Scurrilous, and obscean; Tales that are impertinent, and improbable; and dreams.

CHAP. LXXIV.

IF God hath blest thee with a son, bless thou that son with a lawfull calling: choos such employment, as may stand with his Fancie, and thy Judgment: His countrey claim's his ability toward the building of her honour. If he cannot bring a Cedar, let him bring a shrub. Hee that brings nothing usurps his life, and robs his countrey of a Servant.

CHAP. LXXV.

AT the first entrance into thy Estate, keep a low sail; Thou maist rise with Honour; Thou canst not decline without shame: He that begins as his Father ended, shall end as his Father begun.

CHAP. LXXVI.

IF any Obscure Tale should chance to slip into thine Ears, among the varieties of Discourse (if opportunity admit) reprove it: if otherwise, let thy silence, or change of countenance interpret thy dislike: the attentive Ear is Baud to the lascivious Tongue.

CHAP.

CHAP. LXXVII.

BEmore circumspect over the works of thy Brain, then the Actions of thy Body: These have infirmity to plead for them: but they must stand upon their own bottoms: These are but the objects of few; They, of all: These will have Equals to defend them: they have Inferiours to envie them; Superiours, to deride them; all to censure them: It is no less danger for these to be proclaim'd at *Paul's* Cross, then for them to be protested in *Pauls* Church-yard.

CHAP. LXXVIII.

USe Common place-books, or Collections, as Indexes to light thee to the Authours, lest thou be abus'd: He that takes Learning upon trust, makes him a fair Cup-board with anothers Plate. He is an ill advised purchaser, whose title depends more on Witnesses than Evidences.

CHAP. LXXIX.

IF thou desire to make the best advantage of the Muses, either by Reading, to benefit thy self, or by Writing, others; keep a peacefull soul in a temperate body: A full belly makes a dull brain; and a turbulent Spirit, a distracted Judgment: The Muses starve in a Cooks shop, and a Lawyers Study.

CHAP. LXXX.

WHen thou communicatest thy self by Letters, heighten or depress thy stile according to the quality of the party and business; That which thy tongue would present to any, if present, let thy Pen represent to him, Absent: The tongue is the minds Interpreter, and the Pen is the Tongues Secretary.

CHAP. LXXXI.

KEep thy soul in exercise, lest her faculties rust for want of motion: To eat, sleep, or sport too long, stops the natural course of her natural actions: To dwel too long in the employments of the body, is both the cause, and sign of a dull Spirit.

CHAP.

CHAP. LXXXII.

BE very circumspect to whose Tuition thou committ'st thy child: Every good Schollar is not a good Master: He must be a man of invincible patience, and singular observation: he must study children that will teach them well, and reason must rule him that would rule wisely: he must not take advantage of an ignorant father, nor give too much ear to an indulgent Grandmother: the common good must outweigh his private gains, and his credit must out-bid Gratuities: he must be deligent, and sober, not too familiar, nor too reserv'd, neither amorous nor phantastick: Just, without fierceness, mercifull, without fondness: if such a one thou meet with, thou hast found a Treasure, which, if thou know'st how to value, is invaluable.

CHAP. XXXXIII.

LEt not thy laughter handsell thy owne jest, least whilst thou laugh at it, others laugh at thee: neither tell it often to the same hearers, least thou

be thought forgetfull, or barren: There is no sweetness in a Cabage twice sod, or a tale twice told.

CHAP. LXXXIV.

IF opinion hath lighted the Lamp of thy Name, endeavour to encourage it with thy own Oyl, lest it go out and stink: The Chronical disease of Popularity is shame: If thou be once up, beware: From Fame to Infamy is a beaten Road.

CHAP. LXXXV.

CLeans thy morning soul with private and due Devotions; till then admit no business: The first-born of thy thoughts are God's, and not thine, but by Sacriledg: think thy self not ready till thou hast prais'd him, and he will be always ready to bless thee.

CHAP. LXXXVI.

IN all thy actions think God sees thee; and in all his actions labour to see him; that will make thee fear him; this will move thee to love him; The fear of God is the beginning of

Know-

Knowledg, and the Knowledg of God is the perfection of Love.

CHAP. LXXXVII.

LEt not the expectation of a reversion entice thy heart to the wish of the possessours death, lest a judgement meet thee in thy expectation, or a Curse overtake thee in thy fruition: Every wish makes thee a murtherer, and moves God to be an Accessory; God often lengthens the life of the possessour with the days of the Expectour.

CHAP. LXXXVIII.

PRize not thy self by what thou hast, but by what thou art; hee that values, a Jewell by its golden frame, or a Book by its silver clasps, or a man by his vast estate, errs: if thou art not worth more then the world can make thee, thy Redeemer had a bad penny worth, or thou an un-curious Redeemer.

CHAP. LXXXIX.

LEt not thy Father's, nor The Fathers, nor the Church thy Mother's beleef, be the ground of thine: The Scrip-

Scripture lies open to the humble heart, but lockt against the proud Inquisitour; he that beleeves with an implicit Faith is a meer Emperick in Religion.

CHAP. xc.

OF all sins, take greatest heed of that which thou hast last, and most repented of: He that was last thrust out of doors, is the next readiest to croud in again: and he that thou hast soreest baffled, is likeliest to call more help for a revenge: it is requisite for him that hath cast one devill out, to keep strong hold least seven returne.

CHAP. xci.

IN the meditation of divine Mysteries, keep thy heart humble, and thy thoughts holy; let Philosophy not be asham'd to be confuted, nor Logick blush to be confounded; what thou canst not prove, approve; what thou canst not comprehend, beleev; and what thou canst beleev, admire; so shall thy ignorance be satisfied in thy Faith; and thy doubts swallowed up with wonders: the best way to see day-

day-light, is to put out thy candle.

CHAP. XCII.

IF opinion hath cried thy name up let thy modesty cry thy heart down, lest thou deceive it; or it thee; there is no less danger in a great name than a bad; and no less honor in deserving of praise, then in the enduring it.

CHAP. XCIII.

USe the holy Scriptures with all reverence; let not thy wanton fancy carve it out in jests, nor thy sinfull wit make it an advocate to thy sin: it is a subject for thy faith, not fancy; where Wit and Blasphemy is one Trade, the understanding's Banckrupt.

CHAP. XCIV.

DOst thou complain that God hath forsaken thee? it is thou that hast forsaken him: 'tis thou that art mutable: in him there is no shadow of change, in his light is life; if thy Will drive thee into a Dungeon, thou mak'st thy own darkness, and in that darkness dwels thy death; from whence, if he re-

redeem thee, he is mercifull; if not, he is just; in both, he receiv's glory.

CHAP. XCV.

MAke use of Time, if thou lov'st Eternity: know, yesterday cannot be recall'd, to morrow cannot be assured; to day is only thine, which if thou procrastinate, thou loosest; which lost, is lost for ever: *One to-day*, is worth *two to-morrows*.

CHAP. XCVI.

IF thou be strong enough to encounter with the times, keep thy Station; if not, shift a foot to gain advantage of the Times: He that acts a Begger to prevent a Thief, is never the poorer; it is a great part of wisdom, somtimes to seem a fool.

CHAP. XCVII.

IF thou intend thy writings for the public view, lard them not too much with the choice lines of another Authour, lest thou lose they own Gravy: what thou hast read and digested being delivered in thy own Stile be-

becoms thine: it is more decent to wear a plain suit of one entire cloth, then a gaudy garment chequer'd with divers richer fragments.

CHAP. XCVIII.

IF God hath blest thee with inheritance, and children to inherit, trust not the staff of thy family to the hands of one: Make not many Beggers in the building up of one great heir, lest if he miscarry thro a prodigal Will, the rest sink thro a hard necessity. Gods allowance is a double portion: when heigh bloud, and generous breeding break their fast in plenty, and dine in poverty, they often sup in Infamy: if thou deny'st them Faulcons wings to prey on Fowl, thou giveſt them Kites stomachs to seiz on Garbage.

CHAP. XCIX.

BE very vigilant over thy child in the *April* of his understanding, least the frosts of *May* nipp his Blossoms. While he is a tender *Twig*, streighten him; whilst he is a new *Vessell*, season him;

him; such as thou makest him, such commonly thou shalt find him. Let his first lesson be *Obedience*, and the second shall be what thou wilt. Give him Education in good Letters, to the utmost of thy ability, and his capacity. Season his youth with the love of his *Creatour*, and make the fear of his God the beginning of his knowledg: If he have an active spirit, rather rectifie then curb it; but reckon idleness among his chiefest faults. Above all things, keep him from vain lascivious and amorous Pamphlets, as the *Primmers* of all Vice. As his judgement ripens, observe his inclination, and tender him a *Calling*, that shall not cross it: Forced *Marriages* and *Callings* seldom prosper; shew him both the *Mow*, and the *Plough*; and prepare him as well for the danger of the *Skirmish*, as possess him with the honour of the prize: If he chuse the profession of a Scholar, advise him to study the most profitable arts: *Poetry*, and the *Mathematicks*, take up too great a latitude of the Soul, and moderately used, are good *Recreations*, but bad *Callings*, being

nothing but their own *Reward*: if he chuse the profession of a *Souldier*, let him know, withall, *Honour* must be his greatest wages, and his enemies his surest *Paymaster*: Prepare him against the danger of a Warr, and advise him of the greater mischiefs of a *Garrison*; let him avoid *Debauchedness*, and *Duels* to the utmost of his power, and remember he is not his own man, and (being his Countries servant) hath no estate in his own life: If he chuse a *Trade*, teach him to forget his Fathers *House*, and his Mothers *Wing*: Advise him to be conscionable, carefull, and constant: This done, thou hast done thy part, leave the rest to *Providence*, and thou hast done it well.

CHAP. c.

COnvey thy love to thy Friend, as an Arrow to the Mark, to stick there, not as a Ball against the Wall, to rebound back to thee: that friendship will not continue to the End that is begun for an End.

Medi-

MEditation is the life of the soul; Action is the soul of Meditation; Honour is the reward of action: So meditate, that thou maist do; So do, that thou maist purchase Honour: For which purchase, give God the Glory.

FINIS.

Spare-Minutes;

Or

RESOLVED MEDITATIONS

And

REMEDITATED RESOLUTIONS.

Written by

ARTHUR WARWICK.

—— Ego cur acquirere pauca
Si possim invidetur.

The sixt Edition.

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The first Edition.

AMSTERDAM,

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Resolved

MEDITATIONS

And Premeditaded

RESOLUTIONS.

IT is the over curious ambition of many, to be best or be none: if they may not doe so well as they would, they will not doe so well as they may. I will doe my best, and what I want in power, supply in will. Thus whils I pay in part, I shall not bee a debtor for all. Hee owes most that payes nothing.

CHAP. I.

PRide is the greatest enemy to reason, and discretion the greatest opposite to pride. For whils wisedome makes *art* the *ape* of nature, pride makes nature the ape of art. The Wiseman shapes his apparell to his body, the proud

man shapes his body by his apparell. 'Tis no marvell then, if hee know not himself, when he is not to day, like him he was yesterday: and less marvell, if good men will not know him, when he forgets himself, and all goodness. I should fear, whil'st I thus change my shape least my Maker should change his opinion: and finding me not like him Ho made mee, reject me, as none of his making. I would any day put off the old cause of my apparell, but not every day put on new fashioned apparell. I see great reason, to bee ashamed of my pride, but no reason, to bee proud of my shame.

CHAP. II.

The reason that many men want their desires, is, because their desires want reason. He may doe what hee will, that will doe but what hee may.

CHAP. III.

I Should marvell that the Covetous man can still be poor, when the Rich man is still covetous, but that I see, a poor man can bee content, when the con-

contented man is onely rich: the one wanting in his ſtore, whiles the other is ſtored in his wants. I ſee then, wee are not rich or poor, by what we poſſeſs, but by what we deſire. For hee is not rich that hath much, but hee that hath euongh: nor hee poor that hath but little, but hee that wants more. If God then make mee rich by ſtore, I will not impoverish my ſelfe by coveteouſneſs: but if hee make mee poor by want, I will enrich my ſelfe by content.

CHAP. IV.

HYpocriſie deſires to ſeem good rather than to be ſo: honeſtie deſires to be good rather than ſeem ſo. The worldlings purchaſe reputation by the ſale of deſert, wiſemen buy deſert, with the hazard of reputation. I would doe much to heare well, more to deſerve well, and rather looſe opinion then merit, I ſhall more joy mee, that I know my ſelfe what J am, than it ſhall grieve me to hear what others report mee. J had rather deſerve well without praiſe, than doe ill with commendation.

CHAP. V.

A Coward in the field is like the *Wiſemans* fool, his heart is at his mouth, and he doth not know what he does profeſs: but a Coward in his faith, is like a fool in his wiſdome; his mouth is in his heart, and hee dares not profeſs what he does know. I had rather not know the good I ſhould doe, than not do the good I know. It is better to bee beaten with few ſtripes, than with many.

CHAP. VI.

Each true Chriſtian is a right traveller: his life his walk, Chriſt his way, & Heaven his home. His walk painfull, his way perfect, his home pleaſing. I will not loyter, leaſt I come ſhort of home: I will not wander, leaſt I come wide of home, but bee content to travell hard, and be ſure I walk right, ſo ſhall my ſafe way find its end at home, and my painfull walk make my home welcome.

CHAP. VII.

AS is a wound to the body, ſo is a ſinfull body to the ſoul: the body in-

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dangered till the wound be cured, the soul not sound till the bodies sin bee healed, and the wound of neither can bee cured without dressing, nor dressed without smarting. Now as the smart of the wound, is recompensed by the cure of the body: so is the punishment of the body sweetned by the health of the soul. Let my wound smart by dressing, rather than my body die; Let my body smart by correction, rather than my soul perish.

CHAP. VIII.

IT is some hope of goodnes not to grow worse: it is a part of badnes not to grow better. I will take heed of quenching the spark, and strive to kindle a fire. If I have the goodnes I should, it is not too much; why should I make it les? If I keep the goodnes I have 'tis not enough: Why doe I not make it more? Hee ne're was so good as he should be, that doth not strive to be better than he is: He never will be better than he is, that doth not fear to bee worse then hee was.

CHAP. IX.

HEalth may be enjoyed; sicknes must be endured: one body is the object

of both, one God the Author of both. If then hee give me health, I will thankfully enjoy it, and not think it too good, since it is his mercy that bestowes it: if hee send sicknes, I will patiently endure it, and not think it too great, since it is my sinn that deserves it. If in health; I will strive to preserve it by praising of him: if in sicknes; I will strive to remove it, by praying to him. Hee shall bee my God in sicknes and in health, and my trust shall bee in him in health and in sicknes. So in my health, I shall not need to feare sicknes, nor in any sicknes despaire of health.

CHAP. x.

IT is the usuall plea of poverty to blame misfortune, when the ill finished cause of complaint is a worke of their owne forging. I will either make my fortunes good, or bee content they are no worse. If they are not so good, as I would they should have bine, they are not so bad, as I know they might have bine. What though I am not so happy as I desire? 'Tis well I am not so wretched as I deserve.

CHAP.

CHAP. XI.

THere is nothing to be gotten by the worlds love, nothing to be loſt (but its love) by its hate. Whey then should I ſeeke that love that cannot profit me, or feare that malice that cannot hurt mee? If I should love it, for loving mee, God would hate me, for loving it, If I loath it for hating mee, it cannot hurt mee for loathing it. Let it then hate me, and I will forgive it, but if it love me, I will never requite it. For ſince its love is hurtfull, and its hate harmeles, I wil contemn its hate, and hate its love

CHAP. XII.

AS there is a folly in wit, ſo there is a wiſdome in ignorance. I would not be ignorant in a neceſſary knowledge, nor wiſe above wiſedome. If I know enough I am wiſe enough, if I ſeecke more I am foolish.

CHAP. XIII.

IT's no marvell that man hath loſt his rule over the creature, when he would not be ruled by the will of the Creator.

Why ſhould they feare man, when man would not obey GOD? I could wish no creature had power to hurt mee, I am glad ſo many creatures are ordained to helpe me. If GOD allow enough to ſerve me, I will not expect that all ſhould feare me.

CHAP. XIV.

NO affliction (for the time) ſeemes joyous, all time in affliction ſeemes tedious. I will compare my miſeries on earth with my joyes in Heaven, and the length of my miſeries, with its eternity, ſo ſhall my journey ſeeme ſhort; and my burthen eaſie.

CHAP. XV.

THere is nothing more certain than death, nothing more uncertain than the time of dying. I will therefore be prepared for that at all times, which may come at any time, muſt come at one time or another. I ſhal not haſten my death by being ſtill ready, but ſweeten it. It makes me not die the ſooner, but the better.

CHAP.

CHAP. XVI.

THe commendation of a bad thing, is it's shortnes, of a good thing its continuance: it were happy for the damned, if their torments knew end, 'tis happier for the Saints that their joyes are eternall. If man, that is born of a woman, be full of misery, 'tis well that he hath but a short time to live: if his life be a walk of pain, its a blessing, that his dayes are but a spann long. Happy miseries that end in joy: happy joyes that know no end: happy end, that dissolves to eternity.

CHAP. XVII.

HAd I not more confidence in the truth of my Saviour, than in the traditions of men, poverty might stagger my faith, and bring my thoughts into a perplexed Purgatory. Wherein are the poore blessed, if pardon shall be purchased onely by expense? Or how is it hard for a rich man to enter into Heaven, if money may buy out the past, present & future sinnes of himself, his deceased and succeeding progeny? If heaven bee thus sold, what benefit has my poverty, by

the price already paid? I find no happines in Room on earth. 'Tis happines for me to have Room in Heaven.

CHAP. XVIII.

THere is no estate of life so happy in this world, as to yeeld a Christian the perfection of content: & yet there is no state of life so wretched in this world, but a Christian must be content with it. Though I can have nothing here that may give mee true content, yet I will learn to bee treuely contented here with what I have. What care I though I have as much as I desire, if I have as much as I want, I have as much as the most, if I have as much as I desire.

CHAP. XIX.

IT is the greatest of all sins alway to continue in sin. For where the coustome of sinning waxeth greater the conscience for sin growes the less: it is easier to quench a spark, then a fire; I had rather breake the Cockatrices egg, then kill the Serpent. O daughter of *Babylon*, happy shall hee bee that taketh thy childern

dern whileſt they are young and dasheth them againſt the ſtones.

CHAP. xx.

NAture bids me love my ſelfe and hate all that hurt me, Reaſon bids me love my friends and hate thoſe that envie me, Religion bids me love all and hate none. Nature sheweth care, Reaſon wit, Religion love. Nature may induce me, Reaſon perſwade me, but Religion shall rule me. I will hearken to Nature in much, to Reaſon in more, to Religion in all. Nature shall make me carefull of my ſelf, but hatefull to none; Reaſon shall make me wiſe for my ſelf, but harmeles to all; Religion shall make me loving to all, but not carles of my ſelf. I may heare the former, I will hearken onely to the later. I ſubſcribe to ſome things in all, to all things in Religion.

CHAP. xxi.

ABundance is a trouble, want a miſery, honour a burthen, baſeneſs a ſcorne, advancements dangerous, disgrace

odious. Onely a competent estate yeelds the quiet of content. I will not climbe, least I fall, nor lye in the ground, least I am trod on. I am safest whiles my leggs beare me. A competent heate is moast health full for my body, J would desire neither to freez nor to burn.

CHAP. XXII.

A Large promise without performance is like a false fire to a great Peice, which dischargeth a good expectation with a bad report. J will fore-think what J will promise, that J may promise but what J will doe. Thus whileſt my words are led by my thoughts, and followed by my actions, J shall be carefull in my promises, and just in their performance. J had rather doe and not promise, than promise and not doe.

CHAP. XXIII.

THe good meaner hath two tongues, the Hypocrite a double tongue. The good mans heart speaks without his tongue, the Hypocrites tongue, without his heart. The good man hat

oftentimes God in his heart, when in his mouth there is no God mentioned: the Hypocrite hath God often in his mouth, when the fool hath said in his heart, *There is no God.* I may sooneſt heare the tongue, but safeſt the heart, the tongue ſpeaketh lowdeſt, but the heart trueſt.

CHAP. XXIV.

THe ſpeech of the tongue is beſt known to men: God beſt underſtands the language of the heart: the heart without the tongue may pierce the eares of heaven, the tongue without the heart ſpeaks an unknowne language. No marvell then if the deſires of the poore are heard, when the prayers of the wicked are unregarded. I had rather ſpeak three words in a ſpeech that God knows, then pray three houres in a language he underſtands not.

CHAP. XXV.

MEditation is the womb of our actions, action the midwife of our Meditations. A good & perfect conception,

if

if it want ſtrength for the birth, periſheth in the womb of the mind, and, if it may be ſaid to be born, it muſt be ſaid to be ſtillborn: a bad and imperfect conception, if it hath the happines of a birth, yet the mind is but delivered of a burthen of imperfections, in the perfection of deformity, which may beg with the criple at the gate of the Temple, or periſh through imperfections. If I meditate whats good to be done, and doe not the good I have meditated, I looſe my labour, and make curſt my knowledg. If I doe the thing that is good, and intend not that good that I doe, it is a good action, but not well done. Others may enjoy ſome benefit, I deſerve no commendations. Reſolution without action is a ſloathfull folly, Action without reſolution is a foolish rashnes. Firſt know whats good to be done, then do that good being known. If forecaſt be not better than labour, labour is not goot without forecaſt. I would not have my actions done without knowledge, nor againſt it.

CHAP.

CHAP. XXVI.

IT is the folly of affection not to reprehend my erring friend, for feare of his anger: it is the abstract of folly, to be angry with my friend for my errors reprehension. I were not a friend, if I should see my friend out of the way, and not advise him: I were unworthy to have a friend, if hee should advise me (being out of the way) and I bee angry with him. Rather let me have my friends anger than deserve it; rather let the righteous smite me friendly by reproof, than the pretious oyle of flattery, or connivence, breake my head. It is a folly to flie ill will, by giving a just cause of hatred. I think him truer friend that deserves my love, than he that desires it.

CHAP. XXVII.

WHen children meet with primroses, nuts, or apples in their way, I see those pleasures are oftimes occasions to make them loyter in their errands, so that they are sure to have their parents displeasure, & oftimes their late returne findes a barr'd entrance to their home, whereas

reas those who meete with dangers in the way, make haste in their journey, and their speed makes them welcomed, with commendation. Nature hath sent me abroad into the world, and I am every day travelling homeward: If I meet with store of miseries in my way, discretion shall teach me a religious haste in my journey: And if I meet with pleasures, they shall pleasure me onely by putting me in minde of my pleasures at home, which shall teach me to scorne these, as worse than trifles. I will never more reckon a troublesome life, a curse, but a blessing. A pleasant journey is deere bought with the losse of home.

CHAP XXVIII.

When I see the fisher bait his hook. I think on Satans subtile malice, who sugars over his poysoned hookes with seeming-pleasures. Thus *Eves* Apple was canded with divine knowledge, *ye shall be as God, knowing good and evill.* When I see the fish fast hang'd, I thinke upon the covetous Worldling, who leapes at the profit without considering the danger. Thus *Achan* takes the gold

and

and the garment, and ne're considers that his life must answer it. If Satan be such a fisher of men, its good to look before wee leape. Honey may bee eaten, so that wee take heed of the sting: I will honestly enjoy my delights, but not buy them with danger.

CHAP. xxix.

I See, when I have but a short journey to travell, I am quickly at home, soone out of the paine of my travell, soone into the possession of my rest. If my life bee but my walk, and Heaven my home, why should I desire a long journey? Indeed knowing my home so pleasand, I would not bee weary with a long walk, but yet the shorter my journey, the sooner my rest.

CHAP. xxx.

I Cannot see two sawyers work at the pit, but they put mee in minde of the Pharisee and the Publican: the one casts his eye upward, whiles his actions tend to the pit infernal: the other standing with a dejected Countenance, whiles his hands and heart move upward. 'Tis

not

not a shame to make shew of our profession, so wee truely profes what wee make shew of: But of the two, I had rather bee good, and not seeme so, than seeme good, and not bee so. The Publican went home to his house rather justified then the Pharisee.

CHAP. XXXI.

WHen I thinke on the Eagls carying up of the shel fish into the ayre, onely to the end he may brak him by his fall, it puts me in minde of the divels costly courtesies, who out of the bounty of his subtilty, is still ready to advance us to destruction. Thus more then once he dealt with my Redeemer, no sooner had hee rais'd him to the top of an high pinacle, but straight followes, *cast thy selfe down*; and having placed him on an high mountaine, let him *fall downe* and he shall be largely rewarded with his own. If advancement be so dangerous, I will take heed of being ambitious. Any estate shall give me content: I am high enough if i can stand upright.

CHAP.

CHAP. XXXII.

WHen i ſe leavs drop from their trees, in the beginning of Autumne, juſt ſuch thinck I, is the friendship of the world. Whiles the ſap of maintenance laſts, my friends ſwarm in abundance, but in the winter of my need, they leave me naked. He is an happy man that hath a true friend at his need: but he is more truly happy that hath no need of his friend.

CHAP. XXXIII.

I Should wonder, that the unſatiable deſires of ambition can finde no degree of content, but that I ſee they ſeeke a perfection of honour on earth, when the fullneſſe of glory is onely in Heaven. The honour on earth is full of degrees, but no degre admits a perfection: Whereas the glory of Heaven admits of degrees, but each degre affords a fullnes. Here, one may be lower then another in honour, and yet the higheſt want a glory: There, though one Starre differs from another in glory, yet in the fullnes of glory they all shine as Starres. Here the greateſt

may

may want, there the least hath enough: Here, all the earth may not be enough for one; There, one Heaven is enough for all. Lord let me rather be least there without honour here, then the greatest here, without glory there. I had rather be a dorekeeper in that house, then a ruler in these tents.

CHAP. XXXIV.

When I see the heavenly Sunn buried under earth in the evening of the day, & in the morning to find a resurrection to his glory, Why (think I) may not the Sonnes of heaven buried in th' earth in the evning of their daies, expect the morning of their glorious Resurrection? Each night is but the past dayes funerall, and the morning his resurrection. Why then should our funerall sleep bee other then our sleep at night? Why should we not as well awake to our Resurrection, as in the morning? I see night is rather an intermission of day, then a deprivation, and death rather borrows our life of us then robbes us of it. Since then the glory of the Sunn findes a Resurrection, why should not the sonnes of glory? Since a dead

ad man may live againe, I will not so
uch look for an end of my life; as wait
the comming of my change.

CHAP. xxxv.

See, that candle yeelds me small bene-
fit at day, which at night much steeds
e: and I know, the cause is not because
e candles light was les at day, but be-
us the daies light is les in the evening.
s my friends love to me, so mine to
y friend may be at all times alike; but
best se it, when we most need it: and
t, not because our love is then greater,
t our want Though then i welcome a
urtesie according to my want, yet
ill value a courtesie according to its
rth. That my fortunes need not my
ends courtesie, is my happiness: should
y happiness sleight my friends courte-
e, 'twere my folly.

CHAP. xxxvi.

See that candle makes small shew in
the day which at night yeelds a glo-
ous lustre, not becaus the candle has
n more light, but becaus the ayre hath
en more darknes. How prejudiciall
then

then is that ambition, which makes me seem leſs then J am, by preſuming to make me greater then I should be. They whoſe glory shines as the ſparks amongſt ſtubble, loos their light, if compared to the Sonne of glory. I will not ſeat my ſelf higher then my place, leaſt J should be disgraced to an humility, but if J place my ſelf lower then my ſeat, J may be advanced to the honour of, *Friend ſit up higher*. I had rather be exalted by my humility, then be brought low by my exaltation.

CHAP. XXXVII.

I See that candle which is as a Sunn in the darknes, is but as a darknes in the Sunn: the candle not more lightning the nights darknes, then the Sunn darkening the candles light. I will take heed then of contention, eſpecially with great ones. As J may be to ſtrong for the weaker; ſo J muſt be to weak for the ſtronger. I cannot ſo eaſily vanquish mine inferiors, but my ſuperiors may as eaſily conquer me: I will do much to be at peace with all men, but ſuffer much ere J contend with a mighty man.

I ſee

CHAP. XXXVIII.

See when J follow my shadow it flies me, when I flie my shadow it follows me: I know pleasures are but shadows, which hold no longer then the sun shine of my fortunes. Least then my pleasures should forsake me, J will forsake them. Pleasure most flies me when J most follow it.

CHAP. XXXIX.

It is not good to speak evill of all whom we know bad: it is worse to judge evill of any, who may proove good. To speak ill upon knowledg, shewes a want of charity: to speak ill upon suspition shewes a want of honesty. I will not speak so bad as J know of many: I will not speak worse then J know of any. To know evill by others, and not speak it, is sometimes discretion: to speak evill by others, and not know it, is alway dishonesty. Hee may be evill himselfe who speaks good of others upon knowledg, but he can never be good himself, who speaks evill of others upon suspition.

CHAP. XL.

A Bad great one is a great bad one. For the greatnes of an evill man, makes the mans evill the greater. It is the unhappy priviledg of authority, not so much to act, as teach wickednes, and by a liberall cruelty, to make the offenders sin not more his owne then others. Each fault in a leader is not so much a crime, as a rule for error: And their vices are made (if not warrans, yet) presidens for evill. To sin by prescription, is as usuall as damnable: and men run post in their journey, when they goe to the divell with authority. When then the vices of the rulers of others, are made the rule for vices to others, the offences of all great ones must needs be the greatest of all offences. Either then let me be great in goodnes, or else it were good for me to be without greatnes. My own sinns are burthen too heavie for me: why then should I lade my self with others offences.

CHAP. XLI.

TO speak all that is true, is the property of fools, to speak more then

is true, is the folly of too many. He that ſpends all that is his own, is an unthrifty prodigall: He that ſpends more then his own, is a dis-honeſt unthrift: I may ſometimes know what I will not utter, I muſt never utter what I doe not know. I should be loath to have my tongue ſo large as my heart, I would ſcorn to have my heart les then my tongue. For if to ſpeak all that I know, shews too much folly, to ſpeak more then I know shews to little honeſty.

CHAP. XLII.

It is the ambitious folly of too manny, to imitate rather greatnes then goodnes. They will ſooner follow the example of their Lord, then the precepts of their God. I will alway honour greatnes, I will onely imitate goodnes: & rather doe good without a pattern, then commit evill in imitation. 'Tis better to be ſaved without a preſident, then to be damned by example.

CHAP. XLIII.

THere is no ſecurity in evill ſociety, where the good are often made

worſe, the bad ſeldom better. For it is the peevish induſtry of wickednes, to find, or make a fellow. 'Tis like, they will be birds of a feather, that uſe to flock together. For ſuch commonly doth their converſation make us, as they are with wohm we uſe to convers. I cannot be certain, not to meet with evill company, but I will be carefull, not to keep with evill company. I would willingly ſort my ſelf with ſuch, as ſhould either teach, or learn goodnes: and if my companion cannot make mee better, nor I him good, I will rather leave him ill, then hee ſhall make me worſe.

CHAP. XL IV.

TO teach goodnes is the greateſt praiſe, to learn goodnes, the greateſt profit. Though hee be wiſeſt that can teach, yet he that doth learn is wiſer. I will not therefore be unwilling to teach, nor aſhamed to learn. I cannot be ſo ignorant, but I may teach ſomewhat, nor ſo wiſe but I may learn more. I will therefore teach what I know, and learn what I know not. Though it bee a greater praiſe to teach, then to learn, yet it is a leſſer ſhame to learn then to be ignorant.

CHAP.

CHAP. XLV.

AS there is a misery in want, so there is a danger in exces. I would therfore desire neither more nor less, then enoug. I may as well die of a surfet as of hunger.

CHAP. XLVI.

IT is the apish nature af many, to follow rather example then precepts: but it would bee the safest course of all, to learn rather by precept then example. For ther's many a good Divine that cannot learn his owne teaching. It is easier to say this doe, then to doe it. When therefore I see good doctrine with an evill life, I may pitty the one, but I will practise onely the other. The good sayings belong to all, the evill actions only to their authors.

CHAP. XLVII.

THere are two things necessary for a traveller, to bring him to the end of his journey; a knowledg of his way, a perseverance in his walk. If hee walk in a wrong way, the faster he goes the farther hee is from home: if hee sit still in a right

way, he may know his home, but ne'
come to it: Diſcreet ſtayes make ſpeed
journeyes, I will firſt then know my wa
ere I begin my walk: the knowledg of m
way is a good part of my journey. He
that faints in the execution looſeth th
glory of the action. I will therefore no
only cnow my way, but alſo goe on i
my way: I had rather my journey shou
want a beginning, then come to an u
timely end. If Heaven be my home a
Chriſt my way, I will learn to know m
way, ere I haſte to travell to my hom
Hee that runs haſtily in a way hee kn
wes not, may come ſpeedily to an hom
he loves not. If Chriſt be my way, a
Heaven my home, I will rather endu
my paine full walk, then want my pe
fect reſt. I more eſteem my home th
my journey; my actions ſhall bee led
knowledg, my knowledg be follow
by my actions. Ignorance is a b
mother to devotion, and idleneſſe a b
ſteward to knowledg.

CHAP. XLVIII.

I Cannot but wonder at the folly
thoſe hearts, who are like to kill the
ſelv

ſelves with the feare of dying, making the newes of an inſuing miſchief, a worſe miſchief then that they have newes of: whereas the foreknowledg of an approching evill, is a benefit of no ſmall good. For if it cannot teach us to prevent it by providence, it may shew us how to ſuſtain it by patience. I may grieve with the ſmart of an evill, as ſoon as I feele it: But I will not ſmart with the grief of an evill as ſoon as I heare of it. My evill when it commeth may make my grief too great, whey then should my grief before it comes make my evill greater?

CHAP. XLIX.

AS J ſee in the body, ſo I know in the ſoul, they are oft moſt deſperatly ſik, who are leaſt ſenſibl of their diſeas: whereas he that feares each light wound for mortall, ſeeks a timely cure, and is healed. I will not reckon it my happineſs, that J have many ſores, but ſince I have them, J am glad they greve me. I know the cure is not the more dangerous, becauſe my wounds are more grievous; J should be more ſick if J plained leſs.

CHAP. L.

IT is one, not of the least evils, not to avoid the appearance of evill, which oft makes the innocent justly punished with undeserved suspicion. I would desire to be thought good, but yet J had rather bee so. It is no small happiness to bee free from suspicion, but a greater to bee void of offence. I would willingly be neither evill nor suspected: but of the two J had rather be suspected and not deserve it, then deserve evill and not be suspected.

CHAP. LI.

IKnow but one way to Heaven, I have but one Mediator in Heaven, even one Christ: and yet I heare of more wayes, more Mediators. Are there then more Christs? *Are the Lords waies as your waies* that wee must goe to the King of Heaven as unto a King on earth? Or if wee must, yet if my King bid me come shall J send an other? If he bid me come unto him, shall J goe unto another? If hee bid me ask for peace onely in the name of the Prince of peace, why

should J mention the Lady Mary? If J shall be heard onely in the name of his Sonn, why should J use the name of his servants? Were it a want of manners, or a want of obedience to come when J am bid? Is another better, or am J too good to goe in mine owne errants to the Almighty? Becaus the Sonn was worse used then the servants on earth, shall the servants therefore be sooner heard then the Sonn in Heaven? There are still unjust Husband-men in the Lords vineyard, who not onely abuse the servants, but kill againe the Sonn, and rob him of his due inheritance. When the Lord therefore of the Vineyard commeth, what will he doe to these Husbandmen? J doe not envie your glory yee Saints of God, yet J will not attribute the glory of my God to his Saints. How shall my God glorifie me, if J should give his glory to another?

CHAP. LII.

TO be without passion is worse then a beast, to be without reason, is to be lesse then a man. Since J

can be without neither, J am blessed, in that J have both. For, if it be not against reason to be passionate, J will not be passionate against reason. J will both grieve and joy, if J have reason for it, but not joy nor grieve above reason. J will so joy at my good as not to take evill by my joy: so grieve at any evill as not to increase my evill by my grief. For it is not a folly to have passion, but to want reason. J would be neither senseless, nor beastly.

CHAP. LIII.

IT is the folly of wit in some to take paines to trim their labours in obscurity. Jt is the ignorance of learning in others, to labour to devest their pain by bluntness; the one thinking hee never speaks wisely, till he goes beyond his owne, and all mens understandings: the other thinking hee never speaks plainely, til hee dive beneath the shalloweſt apprehension, J as little affect curiosity in the one, as J care for the affectation of baldness in the other. J would not have the pearl of Heavens Kingdome so curiously set in gold, as that the art

of

of the workeman should hide the beauty of the jewell: nor yet so sleightly valued, as to bee set in lead: or so beastly used as to be slubbered with durt. I know the pearl how ever placed) still retaines its vertue, yet J had rather have it set in gold, then seeke it in dung-hill. Neat apparel is an ornament to the body, but a disgrace, if either proud or slovenly.

CHAP. LIV.

I See corruption so largely rewarded, that J doubt not, but J should thrive in the world, could J get but a dispensation of my conscience for the liberty of trading. A little flattery would get me a great deale of favor, and I could buy a world of this worlds love, with the sale of this little trifle *Honesty*. Were this world my home, I might perhaps be trading: but alas, these merchandiz yeeld les then nothing in heaven. I would willingly be at quiet with the world, but rather at peace with my conscience. The love of men is good, whiles it lasteth, the love of God is better being everlasting. Let me then trade for those heavenly merchandiz if, J finde these other in my

way, they are a great deale more then J look for, and (a little) more then J care for.

CHAP. LV.

AS faith is the evidence of things not ſeen: ſo things that are ſeen are the perfecting of faith. J believe a tree will be green, when J ſee him leaveles in winter: J know he is green when J ſee him flourishing in ſummer. It was a fault in *Thomas* not to believe till he did ſee. It were a madneſs in him not to believe when hee did ſee. Belief may ſomtime exceed reaſon, not oppoſe it, and faith be often above ſenſe not againſt it. Thus whiles faith doth aſſure mee that J eat Chriſt effectually, ſenſe muſt aſſure me that J taſt bread really. For though J oftentimes ſee not thoſe things that J believe, yet I muſt ſtill believe thoſe things that I ſee.

CHAP. LVI.

THere is none ſo innocent as not to be evill ſpoken of, none ſo wicked as to want all commendation. Theare are too many who condemn the juſt and

and not a few who juſtifie the wicked. J oft hear both envy & flattery ſpeaking falſe-hoods of my ſelf to my ſelf, and may not the like tongues perform the like taskes of others to others? J will know others by what they doe themſelves, but not learn my ſelfe by what J hear of others. J will be carefull of mine own actions, not credulous of others relations.

CHAP. LVII.

THe Croſs is but a ſigne of Chriſt Crucified, Chriſt Crucified the ſubſtance of this Croſs. The ſign without the ſubſtance is as nothing, the ſubſtance without the ſign is all things. J hate not the ſign, though J adore but the ſubſtance. J will not blaſpheme the Croſs of Chriſt, J will not but worship Chriſt Crucified. J will take up my *Cros*, J will love my *Cros*, J will beare my *Cros*, J will imbrace my *Cros*, yet not adore my *Cros*. All knees ſhall bend in reverence to his name, mine never bow in Idolatry to his image.

CHAP. LVIII.

IT is the nature of man to be proud, when man by nature hath nothing to be proud of. Hee more adorneth the Creature, then he adoreth the *creator*: & makes, not onely his belly his god, but his body, I am asham'd of their glory, whose *glory is their shame*. If nature will needs have me to be proud of somthing. I wil be proud only of this; that I am proud of nothing.

CHAP. LIX.

AS the Giver of all things, so each receiver loveth a cheerfull giver. For a bargain is valued by the worth of the thing bought, but a gift by the mind of the party giving: which made the widows mite of more worth, then the riches of *superfluitie*. I see then, he gives not best that gives most, but hee gives most, that gives best. If then I cannot give bountifully, yet I will give freely, and what I want in my hand, supply by my heart. Hee gives well, that gives willingly.

CHAP.

CHAP. LX.

I See at a Feaſt, that others feed heartily on that dish which perhaps would not ſuit with my appetit, whileſt I make as good a meale on'thoſe cates, that perhaps their palats could not relis. I will not therefore think I doe well becauſe my actions pleaſe not others, nor bee confident that my actions are good, becauſe my doings pleaſe my ſelf: but bee more carefull to provide what is good at a feaſt, then what's delightfull: and more ſtudy to expres what is honeſt in my actions, then what pleaſing. So, if ſick ſtomacks cannot relish my ſound meats, the fault shall light on their ill appetits: and if unſeaſoned judgements like not my honeſt intentions, the fault shall fall on their ill relished apprehenſions. It would pleaſe mee well to have praiſe when J deſerve it; but joy mee more to deſerve praiſe when J have it.

FINIS.

CHAP. XX.

THE

Resolved

MEDITATIONS

And Premeditated

RESOLUTIONS.

The Second part.

CHAP. 1.

WHen one ascends from the ground to an higher room, I observe with what contempt he insults and tramples on the staires by which he riseth, and how he first and most durteth that step by which he first stepped from the durt. Which putteth me in mind of the practice of the aspiring ambitious, who, to get up to their wished height of honor, bedurt with scorn, and neglect those by whose shoulders they were first mounted, and exalted, I hate that ambition which inforceth ingratitude; which, being the beasest of vices, can not but soyle and disgrace a man

man graced with ſuch honours, J am not preferr'd with honour, if debaſed with ingratitude.

CHAP. II.

HE that will not be perſwaded to leap downe from an high chamber at once, commeth willingly downe by the ſtayres: and yet the declining degrees of his winding deſcent make it not les down ward to him, but les perceived of him. His leap might have brought him down ſooner, it could not have brought him down lower. As J am then fearefull to act great ſinns, ſo J will be carefull to avoid ſmall ſinns. He that contemn's a ſmall fault commits a great one, J ſee many drops make a ſhower: and what difference is it, whether J be wet either in the rain, or in the river, if both be to the skinn? There is ſmall benefit in the choyce, whither we go downe to Hell by degrees or at once.

CHAP. III.

THe gentle and harmeles sheep being conſcious of their owne innocency, how patiently, how quietly, doe

doe they receive the kneif, either on the altar, or in the shambles? How silently and undaunted doe they meet death and give it entrance with small resistance? When the filthie loathsome and harmefull swine roare horribly at the first handling, and with and hideous crying reluctancy, are haled, and held to the slaughter. This seems some cause to me, why wicked men (conscious of their filthy lives, and nature) so tremble at the remembrances, startle at the name, and with horrour roare at the approach of death: when the godly quietly uncloath themselves of their lives, and make small difference twixt a naturall nights short sleep, and the long sleep of nature. I will pray not to come to an untimely violent death, I will not violently resist death at the time when it cometh. I will expect and wait my change with patience, imbrace it with cheerefullnes, and never feare it as a totall privation.

CHAP. IV.

IT is no small fault to be bad, and seem so: it is a greater fault to seem good, & not bee so: The cloak of dissimulation is a main

a main part of the gearment ſpotted with the fleſh. A vice thus covered is worſe then a naked offence. There is no divell to the Hypocrite.

CHAP. v.

WHen J ſee the Larkers day-net ſpread out in a faire morning, and himſelfe whirling his artificiall motion, and obſerve how by the reflecting luſtre of the Sunne on the wheeling inſtrument, not onely the merry larke, and fearefull Pigeon are dazled, and drawn with admiratiõ; but ſtouter birds of prey, the ſwift Merlin, and towring Hobbie are inticed to ſtoop, and gazing on the outward form, loſe themſelves. Me thinks J ſee the divels nightnets of inticing harlots fully paraleld, ſpread out for us in the vigour of our youth; which with roeling eyes draw on the luſtfullnes of affection, and betray the wantonnes of the heart, and with their alluring glances. often make to ſtoop within danger of their fatall nets, not onely the ſimple and careles, but others alſo, men otherwiſe wary and wiſe: who comeing within the pull of the net lie at the mercy of

that

that merciles fowler, to their certain destruction. Hence J resolve when J see such glasses, to shunne such motions, as assured that those glasses have nets adjoyning; those nets a fowler attending; that fowler a death prepared for me, then which J cannot die a worse J may by chance, J must by necessity, at sometime come within their view: J will at no time come within their danger. J cannot well live in this world, and not see them at all, J cannot live well in this world, nor at all in the better world, if J bee caught in their fatall nets.

CHAP. VI.

THere bee that make it their glory to feed high, and *fare deliciously every day*, and to maintain their bodies elementary, search the elements, the earth, sea, and aire, to maintain the fire of their appetits. They that thus make *their bellies their gods*, doe *make their glory their shame*. J distaste a sordid diet as unwholsome, J care not to taste and feed on variety of delicates as unhealthfull. Nature conted with a few things, is cloyed, and quelled with overmany: and *digestion* her

her cooke imployed in the concoction of so much variety at once, leaves the stomack too foule a kitchin for healt to abide in. Since then so to feed may the sooner end my life, and the end of my life is not so to feed, I will bee taught by *Grace* not to live to eat, but eat to live; and maintain health by a competent diet, not surfet with exces.

CHAP. VII.

HE that too much admires the glory of a Princes Court, and drawn up thither (by his ambition) thinks high places to be the higheſt happines; let him view the foggie mists, the moist vapours, and light exhalations drawne up from the earth by the attractive power of the glorious Sunn-beames: which when they are at higheſt, either spend themselves there in portnding metors, to others terrour and their owne consumption; and either by resolution are turned into rain, or congelation unto hayle or snow, which sink lower into the earth at their fall, then they were at their ascending. For my part, I may admire such a glowing coale. I will not with the Satyr

kis

kis it. As I think it not the leaſt and laſt praiſe to pleaſe Princes; ſo, I know, it is not the leaſt danger of times to live with them, *procul a Iove, procul a fulmine.* Hee preſumes too much of his owne brightnes that thinks to shine cleere neere the Sunn; where, if his light be his owne, it muſt be obſcured by compariſon; if borrowed from the Sunn, then is it not his, but an others glory. A candle in the nights obſcurity shews brighter than a torch at noone-day. And *Caſer* thought it a greater glory to bee the firſt man in ſome obſcure town, than the ſecond man in Rome the head City of the world.

CHAP. VIII.

IT is a common cuſtome (but a lewd one) of them that are common lewd ones, by cuſtome, to wound the fame, and taint the reputation of their neighbours with ſlanders; and having no les impotency in their tongues, than impurity in their hearts, form both opinions and cenſures according to the mould of evill in themſelves. And this they doe, either with the Lapwing to divert, by

their

their false cries, the travelling stranger from finding the nest of their filthines, or with the curtald Fox in the Fable, to have all foxes cut-tayld: or, with the fish Sepia, to darken with the pitchie ink of aspersions, all the water of the neighbourhood, that so themselves may scape the net of Censure, justly cast to catch them. Or els, to have themselves thought as good as any other, they will not have any thought good, that dwells neere them. I will therefore suspect him as scarce honest, who would (with a slander) make me suspect an other as dishonest. I will not presently disrespect him as dishonest, whom a lewd person dishonesteth with suspicion. The divell is not more black-mouth'd then a slanderer, nor a slanderer lesse malcious then the divell.

CHAP. IX.

When I see the Sun rising from the East in glory, like a gyant ready for the course, within an houres space obscured with mists, darkned with clowds, and sometimes eclipsed with the Moones inferiour body; and however, wit-

without these, after noon declining, cli-ning descending, setting, & buried under our horizon; I seem to see an earthly King mounting his throne in glory, yet soon clouded with cares, and feare of dangers: sometime darkned in honour by the malicious envy of his subjects; sometimes eclipsed in his dominions by the interposition of forreigne powers; and however, without these, in a short time descending and setting at the evening of his life, and seldome passing the whole day thereof in perfect continuall glory. Then thinke I, O the odds of comfort in that heavenly and these earthly kingdoms; O the comfort of this odds. There each Saint is a glorious King each King hath his incorruptible Crown; each Crown a boundles, feareles, endles kingdome. Let me strive for the glory of such a kingdom onely, which is a kingdom of such glory.

Felices animæ quibus hæc cognoscere fola,
Inque domos superûmse scandere, cura fuit.

CHAP. x.

THe Laws in themſelves are the ſcales of juſtice, the wronged poore-mans ſhelter, the pillars of the Common-wealth: but the abuſed practice makes thoſe ſcales unequall, that poore-mans ſhelter a mans poore ſhelter for his wrongs. The proof of this, appeares with the Juries at the Aſſiſes in their proofs: when one may often diſcern *perjury* uſher in the evidence to the jury, and injury follow with the verdict. I admire with reverence the juſtice and wiſedome of the Laws: I deplore with compaſſion the abuſed practice of the Laws, and reſolve, rather to bear with patience and hayleshower of injuries, than to ſeek ſhelter at ſuch a thicket, where the brambles ſhall pluck of my fleece, and doe mee more hurt by ſchratching, than the ſtorm would have done by hayling. I care not for that phyſick, where the remedy is worſe then the diſeaſe.

CHAP.

CHAP. XI.

HOw cunningly doth the Prince of darknes take on him the form of an Angell of light? How often have seeming saints prooved divels? even in those things (lightly) most faulty, which they make a shew of being most free from: Some more proud of being thought plain, then a flaunting gallant in his new fashion. Others refusing a deserved commendation, onely with a desire to be commended for refusing it: The one hating pride with a more proud hatred, the other shunning praish with a greater vaine-glory. It is bad to have vices, worse to dissemble them. *Plato* possessed his rich bed with lesse pride then *Diogenes* trampled on it.

CHAP. XII.

I Meet sometimes with men whose crazed braines seem soldered with quicksilver; the strains of whose Actions run only in odd crotchets; whose judgments being hood-winkt with their owne opinion, and passion, admit of

nought for reason, but what their unreasonable selfwill dictates to them. And then what they will doe, they will doe; and doe it they will with that torrent of violence, that overturnes all obstacles of counsel which crost their courses. From these I will learn not to make *Will* my coach-man, unlesse *Reason* runn before to shew the way. And if my action must pas by the waters of uncertain danger, of all vessels I will not use the *Whirry*. As sloath seldome bringeth actions to good birth: so hasty rashnesh alwayes makes them abortive, ere well formed.

CHAP. XIII.

AS in virtues, he that hath one, hath all: so in vices hee that hath one hath seldome one alone. He that will steall, must lie; and he that will steal, and lye, will sweare his lye; and so easily skrue himselfe up to perjury. Hee that will be drunk, what will he not be, when hee is drunk? and being slipt down from the top of reasonable sense, where stoppeth he from tumbling downe into a beastly sensuality? I will therefore *give the water*

no passage, no not a little, least it make a breach, & that breach let in an inundation to drown the sweet pasturs of my soul. I se the divels claw is an entering wedg, to let in his foot; that foot, his whole body. I will bee carefull to set a *Watch & keepe the door*, that sin may have no admittance. I cannot be too carefull, so it be to the purpose, it cannot be to the purpose, if it be too little.

CHAP. XIV.

THat the *voice of the common people is the voice of God*, is the common voice of the people, yet it as full of falshood, as commones. For who sees not that those black mouth'd hownds, upon the meer sent of opinion, as freely spend their mouthes in hunting Counter, or like *Actæons* doggs in chasing an innocent man to death, as if they followed the chase of truth it selfe, in a fresh sent. Who obserues not that the voice of the people, yea of that people that voiced themselves the people of God, did prosecute the God of all people, with one common voice, *Hee is worthy to die.*

I will not therefore ambitiously begg their voices for my preferment; not *weigh* my *worth* in that *uneven ballance*, in which a feather of opinion shall be moment enough to turne the scales, and make a light peece goe currant, and a currant peece seem light.

CHAP. xv.

THere are a sort of men which are kind men to me, when they expect some kindness from me: who have their hands down to the ground in their salutations, when the ground of their salutations is to have a hand atme in some commodity. But their own ends once served, their kindness hath its end at once: And then it seems strange to me how strange they will seem to grow to me; as if the cause (their desire) being removed, the effect (their courtesie) must straight cease. I will not acknowledg such my friends but their own; and when ever I see such insinuating palpation, I will betink me what the author would have of me. And with a thrifty discretion, rather deny such their re-

quests

queſts, then in a prodigall kindnes become their friend, more then mine own.

CHAP. XVI.

I See a number of gallants every where, whoſe incomes come in yearely by ſet numbers, but runn out daily, ſans number. I could pitty the caſes of ſuch brave men, but that I ſee them ſtill in brave caſes. And when I ſee them often foxed; me think the Proverbe ſutes, thoſe ſutes, *What is the fox but his caſe?* I should thinke them to be *Eutrapelus* his enemies whom he cloathed richly to make them ſpend freely, and grow deboshed. I will doe thoſe men right, and wonder at them, becauſe they deſire it. I will not wrong my ſelf to envie at them, becauſe they deſerve it not, nor to pitty them, becauſe they ſcorn it. I know that gorgeous apparell is an ornament to grace the Court, for the glory of the Kingdom, but it is no ornament uſefull in the Kingdom of *Grace*, nor needfull in the Kingdom of Glory. A rich coat may bee commendable in the *Accidents*

of armory onely, but it is not the onely substance of a commendable Gentleman. I will value the apparell, by the worthines of the wearer; I will not value the worthines of the wearer, by the worth of his apparell. *Adam* was most gallantly appareled, when he was innocently naked.

CHAP. XVII.

THE men of most credit in our time, are the Usurers. For they credit most men: And though their greatest study bee *security*, yet is usually their fortune to be fullest of *care*. Time is pretious to them: For they thinke a day broke to them, is worth a broke-age from their Creditor. Yet this they find by use, that as they have much profit by putting out, so must they have much care to get it in. For debtors are of *Themistocles* his minde, and take not so much care how to repay all, as how they may not pay at all their creditors, and make this their first resolution, how they may make no resolution at all. I envy not therefore the Usurers gains, but consi-

dering

dering they (as Merchant-adventurers) send abroad their estates in uncertain vessels, sometime into the bankrupt rivers of prodigality, and unthriftines, sometimes into the sea of casualties, and misfortunes, that manny times their principall comes short home, I think, with my self, Let them gain much by the adventure, that adventure so much to gain. I will make this use of those uses, as to claim no intereſt in their gains, *nor to owe any thing to any man but love.* If I lend where need is, and receive my *principall* again, I will accompt that my principall gain, and think my courtesie but a commanded charity.

CHAP. XVIII.

INgratitude is the character of an ill nature in our selves, a canker of friendship with others, and the very poyson that kills charity in the embrio, being but newly conceived in the pregnant minds of good men, and causing an abortion of liberality, e're it comes to its intented birth. For who will sow those barren sands, where hee knows he must

not only not expect a good harveſt, but be ſure to loſe his ſeed and labour? Yet in theſe times what is more common or more practiſed then this ingratitude? For in receiving benefits, who will not (with *Euclio* in *Plautus*) find a third hand to reach out to take them? But in requiting, who is not more maymed then the ſtatua's of *Mercury*, which *Alcibiades* ſo mangled that hee ſcarce left them a finger to point out the way to travellers? It is ten to one, but wee all deſire to be cured of the leproſies of our wants: yet ſcarce one of ten of us returnes to give thankes for the cure. I will not think my ſelf ſo inriched by receiving a courteſie, as ingaged to bee thankfull for it. I am not left a free man at my liberty, by taking a mans free liberality: but I ſell my freedom for his benefits. I cannot deſerve to be gracious with my friend, if, with the *Graces*, I look not with two faces back to requite, as well as with one forward to receive:

CHAP.

CHAP. XIX.

I Will not much commend others to themselves, I will not at all commend my self to others, So to prais any to their faces, is a kind of flattery: but to prais my self to any is the height of folly. He that boasts his own praises, speaks ill of himself and much derogates from his true deserts. It is worthy of blame to affect commendation.

CHAP. XX.

MErrily and wittily said *Plautus*, that was one of the merry *Wits* of his time, I would (said hee) by my will have tale bearers and tale-hearers punished; the one hanging by the tongue, the other by the eares. Were his will a law in force with us, many a tatling gossip would have her *vowels* turned to *mutes*, and be justly tongue tied that desires to be tyed by the teeth at your table, where with *Thominus* his tooth, she gnaweth on the goodname of her neighbour: And many hungry *Parrat*, who-

ſe belly is his *arts*-maſter, would ceaſe to ſecond his *ſave* to his Lord with depraving tales called *newes*, and make his *grace* after dinner the diſgrace of ſome innocent: And moſt men would give them courſe entertainment, that come to entertain their ears with diſcourſe of defamative reports. I will be ſilent and barren of diſcourſe when I chance to heare a tale, rather then go with cild therewith, till anothers ears be my mid-wife, to deliver me of ſuch a deformed monſter. I may heare a tale of delight, and perhaps ſmile at an innocent jeſt, I will not jeſt, nor joy at a tale diſgracing an innocent perſon.

CHAP. XXI.

WHen I ſee a gallant ſhip well rigged, trimmed, tackled man'd and munition'd with her top and top-gallant, and her ſpread ſayles proudly ſwelling with a full gale, in faire weather putting out of the haven into the ſmooth maine and drawing the ſpectators eyes, with a well-wiſhing admiration, and ſhortly heare of the ſame ſhip ſplitted againſt ſome dange-

rous rock, or wracked by some disasterous tempest, or sunck by some leake sprung in her by some accident, mee seemeth] see the case of some Court-favourite, who to day like *Sejanus* dazeleth all mens eyes with the splendour of his glory, and with the proud and potent beak of his powerfull prosperity cutteth the waves and ploweth through the pres of the vulgar, and scorneth to feare some *remora* at his keel below, or any cros-winds from above, and yet to morrow on some stormes of unexpected disfavour, springs a leak in his honour, and sinks on the *Syrtes* of disgrace, or dashed against the rocks of displeasure is splitted and wrack'd in the *Caribdis* of infamy, and so concludes his voyage in misery and misfortune. I will not therefore adventure with the greedy shepheard to change my sheep into a ship of *adventure*, on the sight of a calme sea.

Vt pelago suadetne etiam retinacula solvas:
Multa tamen latus tristia pontus habet.

I will study to deserve my Princes favour, I will not desire to bee a Princes

fa-

favourite. If I fall whence I am, I can raiſe my ſelfe, but to be caſt down thence were to be crushed with a deſperate down-fall. I prefer a mediocrity, though obſcure, yet ſafe, before a greater eminency with a farre greater danger.

CHAP. XXII.

WHen a ſtorm drives me to shelter me under a tree, I find that if the ſtorm be little, the tree defends me, but if the ſtorm bee great, the tree not onely not defends me, but powreth on me that wet which it ſelf had received, and ſo maketh me muth wetter. Hence inſtructed, I reſolve that if improvidently I fall into ſome ſmall danger of the laws, I will preſume to ſeek shelter under the arms of ſome potent friend, but if the tempeſt of my trouble be too potent for my friend, I will rather beare all my ſelf, then involve my friend in the danger. It would bee bad enough for me to be drencht with or diſtreſt by the ſtorm of the laws anger only; It would be worſe to be drowned with the anger of my ſtorming friend alſo. My con-

conſcience of my ill deſerving toward the laws would inforce a patience: my remembrance of my well-deſerving to my friend would make the juſt addition of his anger intollerable.

CHAP. XXIII.

CONtent is the marke wee all ayme at, the *chiefe good* and top of felicity, to which all mens actions ſtrive to aſcend: But it is ſolely proper to Gods wiſedome to ingros all true content into his owne hand, that he may ſell it to Saints by retaile, and inforce all men to buy it of him or want it. Hence is it that a godly man in his mean eſtate, enjoyes more content in God, then a King or Emperour in his earthly glory and magnificence. I will then ſtrive to purchaſe me a *patent* of content from him that hath the *monopolie* thereof: and then, if I have little in eſtate, I ſhall have much in content *Godlines ſhall bee my great riches, whiles I am contented with what I have.*

CHAP.

CHAP. XXIV.

AS in the greater world for man, so in the little world of man, as in the outward riches of the one, so in the inner treasures of the other, many posses much and enjoy but litle, many have much, and use but little, others use much, and but little well. I shall not so much endevour to have much wherewithall to doe, as to doe much, with that little I have. It shall not so much greeve me, that I am a poore *treasurer*, as joy me, if I have been a good steward. I could wish I had more to use well, but more wish well to use that I have. If he were so blamed that imployed not one talent well, what would become of me, if I had ten, and abused them?

CHAP. XXV.

POpular applaus, and vulgar opinion may blow up and mount upward the bubbl of a vaine-glorious mind, till it burst in the ayre, and vanish: But a wise man builds his glory on the strong foundation

dation of *virtue*, without expecting or respecting the slender props of vulgar opinion. I will not *neglect* what *every one thinks of me*; For that were *impudent dissolutenes*. I will not make it my commoncare, to hearken how I am cared for of the common sort, and be over-solicitous *what every one speakes of me*. For that were a toyleſome vanity. I may doe well, and heare ill: And that's a *Kingly happines*. I may doe ill, and heare well: and that's an hypocrites beſt felicity. My actions shall make me harmony in my hearts inner chamber: I will not borrow the *Voyces* of the vulgar to sweeten my Muſick.

CHAP. XXVI.

THe rancor of malice is the true nature of the devill, and the ſoule poſſeſſed therewith is his deareſt darling. For where envy, hate, and revenge take up the whole heart, there God hath no room at all left to *bee in all his thoughts*. I may meet a mad man, and avoid him, I may move a cholericke man, and pacifie him, I may cros a furious drunkerd,

and

and shunn him, but a malicious man is more dangerous, implacable, and inevitable then they all. Malice omits no occasion to doe mischief: and if it mis thy body & substance, it prosecutes thy shadow, *Visam fera sævit in umbram. My soul come not thou into their secrets, unto their assemblie, mine honour bee not thou united.* I must not turn anger out of my nature, I must not turn my nature into anger, I must *give place to Wrath*, but not a resting place, but a place to let it pas-by, that I may *let goe displeasure.* I may give entrance to anger on just cause, I may not give it entertainement on any cause, till it sower with the leaven of malice. I must be angry with sinn, but I must be *angry and sinn not.*

CHAP. XXVII.

WHen I plant a choyse flower in a fertil soyl, I see nature presently to thrust up with it, the stinging nettle, the stinking hemlocke, the drowzie poppie, and many such noysome weedes, which will either choak my plant with excluding the Sunn, or divert its nourish

nourishment to themſelves: But if I weed but theſe at firſt, my flower thrives to its goodnes and glory. This is alſo my caſe when I endeavour to plant grace in the fertill ſoyl of a good wit. For luxurious nature thruſts up with it, either ſtinging wrath, or ſtinking wantonnes, or drowzie ſloath or ſome other vices, which robb my plant of its deſired flourishing. But theſe being firſt pluckt up, the good with produceth in its time, the faire flower of vertue. I will not therefore thinck the beſt wits, as they are wits fitteſt to make the beſt men, but as they are the beſt purged, beſt wits. The ground of their goodnes is not the goodnes of their wits ground, but the good weeding and clenſing it. I muſt firſt *eſchew the evill*, ere I can *doe good*, ſupplant vices, ere I can implant virtue.

CHAP. XXVIII.

AS it is never too ſoon to be good: ſo is it never too late to amend. I will therefore neither neglect the time preſent, nor deſpair of the time paſt. If I had been ſooner good, I might perhaps have

have been better. If I am longer bad, I shall (I am sure) be wors. That I have stayed long time idle in the marketplace deserves reprehension, but if I am late sent into the vineyard, I have encouragement to worke, *I will give unto this last as unto thee.*

CHAP. XXIX.

WHen I see the Husbandman wel contented with the cold of froft and snow in the Winter, because, though it chilleth the ground, yet it killeth the charlock, though it check the wheat somewhat in growing, yet it choaketh the weeds from growing at all: Why should I bee moved at the winter of affliction? Why vexed at the quaking fit of a quartan ague? Why offended at the cold change of affection in my Summer-friends? If as they seem bitter to my mind or body, they prove healthfull to my bettered soul. If my wants kill my wantonnes, my poverty check my pride, my disrespected sleighting quell my ambition and vaine-glory, and every weed of vice being thus choaked

by

by afflictions winter, my soul may grow fruitfull for heavens harvest, let my winter be bitter, so that I be gathered with the good corn at reaping time into the Lords barn.

CHAP. xxx.

AS oft as I heare the Robin-red-breft chaunt it as cheerefully in September, the beginning of Winter, as in March the approach of the Summer, why should not wee (think I) give as cheerefull entertainement to the hoary-frosty hayres of our ages winter, as to the Prim-roses of our youth's spring? Why not to the declining sunn in adversity, as (like *Persians*) to the rising sunn of prosperity? I am sent to the Ant, to learn industry; to the Dove, to learn innocency; to the Serpent, to learn wisedom; And why not to this bird to learn equanimity and patience; and to keepe the same tenour of my minds quietnes, as well at the approach of calamities winter, as of the spring of happines? And, since the Romans constancy is so commended, who changed not his countenance with his

changed

changed fortunes, Why should not I, with a Christian resolution, hold a steddy course in all weathers, and though I be forced with cros-winds, to shift my sails, and catch at side-winds, yet skilfully to steer, and keep on my cours, by the *Cape of good hope*, till I arive at the haven of eternall happines?

CHAP. XXXI.

THe same water which being liquid is penetrated with an hors-haire, will beare the hors himselfe when it is hard frozen. I muse not then that those precepts and threats of God's judgements enter not into the hardned hearts of some old men, frozen by the practice of sinn, which pierce and penetrate deep into the tender hearts and melting consciences of yonger folks thawed with the warmth of God's feare. Hence see I the cause why *the sword of the Word* so sharp that it *serveth* in some to *divide the joynts and marrow*, in others glaunceth or reboundeth without dint or wound, from their cristall frozen and adamantin hearts. I cannot promise my selfs to be free

free from sinn, I were then no man; but I will purpose in my self to be free from hardnes of heart, by costum and continuance in sinn, I may err in my way, I will not persist & goe on in my errours, till I cannot returne againe into my way. I may stumble, I may fall, but I will not lye still when I am fallen.

CHAP. XXXII.

When I see two game-cocks at first sight, without premeditated malice fight desperatly and furiously, the one to maintain the injury offered, the other to revenge the injury received by the first blow, and to maintain this quarrell, not onely dye the pit with their blood, but die in the pit with their mutuall bloudy wounds, me thinks I see the succes of those duellers of our time; which being ambitious of *Achilles* his praise, *Pelidis juvenes cedere nescij*, desperatly and furiously adventure their lives here, and endanger their souls hereafter onely for the vain terms of fals honour. I will not say but that being flesh and blood I may be careles of my flesh and blood to revenge

venge injurious indignities offered me? yet since as a tenant my soul must answer her Land lord for reparations of the house she dwels in, and I have no warrant of God or man for such revenge, I will not kill my own soul to kill an other mans body. I will not pull the house of my body on my souls head in a fury, that God may make them both fuell for the fury of hell fire.

CHAP. XXXIII.

When I view *the heavens declaring the glory of God, and the firmament shewing his handy work*, and consider that each little numbred star even of the sixth magnitude, containeth the earths dimension 18. times in bignes by Astronomers conclusions, I easily descend to consider the great difference of earthly mens glory, and that weight of glory afforded the Saints in heaven. For what a poor ambition is it to be the best man in a City? What's a City to a Shire? What a Shire to the whole Island? What this Island to the Continent of Europe? What Europe to the whole Earth

Earth? What that Earth to a Star? What that Starr to Heaven? and that to the Heaven of Heavens? And so by a retrogradation how little? How nothing is this poor glory. I find many which say, *hoc nihil est aliquid*: I find in my selfe cause to say, *hoc aliquid nihil est*. If I needs will bee somebody by my ambition, I will bee ambitious to bee ranged with the Saints in Heaven rather then ranked with the Kings on earth: since *the least in the Kingdome of Heaven is greater then they*.

CHAP. XXXIV.

I Saw once a Jerfalcon let fly at an Heron, and observed with what clamour the Heron entertain'd the fight and approach of the Hawk, and with what winding shifts he strove to get above her, labouring even by bemuting his enemies feathers to make her flaggwinged and so escape: but when at last they must needs come to a necessitated encounter, resuming courage out of necessity hee turned face against her, and striking the Hawk thorough the gorge with

with his bill fell downe dead togeth
wihth is dead enemie. This fight se
med to me the event of a great sute i
Law, where one trusting to his caus
potency more then his causes equity
endeavours to disinherit his stubbo
neighbour by colourable titles to h
land. Here may you heare the clamo
rous obloquies of the wronged and se
the many turnings and winding *Mea
ders* in the Law sought out to get abov
his adversary. And lastly when the issu
must come to tryall, oftentimes in th
grapple they both sink to beggery by th
Law whiles lawfully they seek to get a
above each other. Hence warned against
potent enemies I will alway pray, Lord
make me not a prey unto their teeth, and
against an equal or inferiour I will no
borrow the lawes extream right to doe
him extream wrong: nor fall to law with
any body till I fall by law, to be nobody.
I will not doe that to have my will, which
will undoe my selfe of what I have, by
my willfullnes.

CHAP.

CHAP. xxxv.

THe Pſalmiſt doth not ſlander the ſlanderers, when in a good deſcription of their bad natures, he ſaith, *their throat is an open ſepulcher, &c. the poyſon of Aſps is under their lips.* For what more loathſome ſtench, and noiſom ſmells can a new opened ſepulcher belch out, then theſe venomous open throated ſlanderers? And well may their lips contain the poyſon of *Aſps*, of which *Lucan* ſaith, *in nullo plus eſt ſerpente veneni* when a few words of theirs ſhall (like a Witches ſpell) charme and ſtrike dead a mans deereſt reputation. I will therefore indeavour to make my actions of that vertu, that as an antidote of *Mithridates* his beſt confection, they may repell the worſt infection thoſe Serpents ſhall ſpit at me. And albeit I cannot be free from their aſſaults (from which none is freed) yet I will not with *Cleopatra* ſet thoſe *Aſps* ſo neer my heart, that they may ſtop my vitall ſpirits with their poyſon. And ſince I muſt pas thorough this *Africa* of monſters and harmefull beaſts, I will carefully

feare and shunn the worst of tame beasts the *flatterer*, and of wild beast the *slanderer*,

CHAP. XXXVI:

MEditation is a busie search in the future-house of fantasie for some Ideas of matters, to be cast in the moulds of resolution into some forms of words or actions; In which search when I have used my greatest diligence, I find this in the conclusion, that to meditate on the Best is the best of Meditations; and a resolution to make a good end is a good end of my resolutions.

FINES.